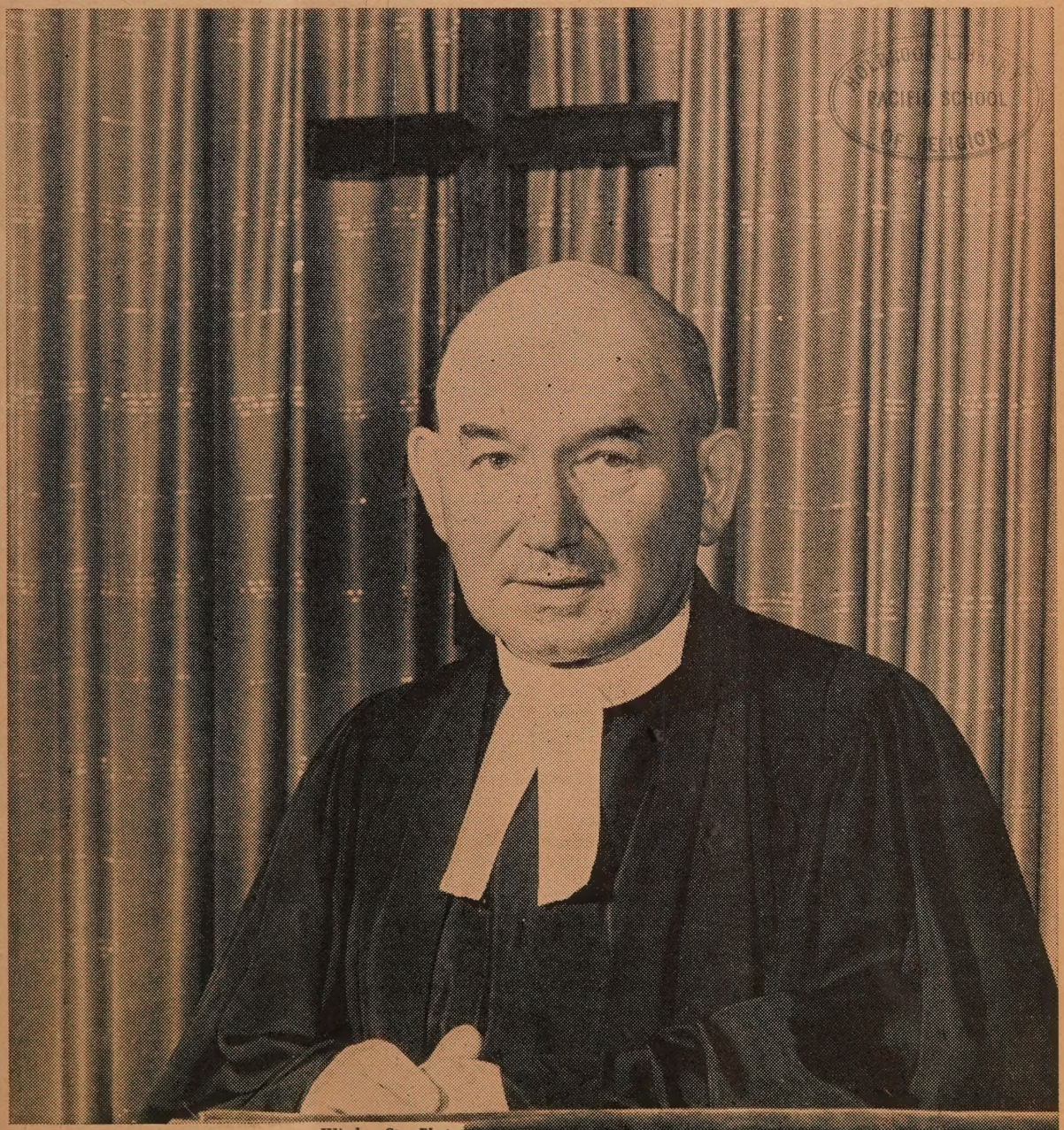
THE UNITED CHURCH

OCTOBER 1, 1956

OBSERVER



Windsor Star Photo

THE RT. REV. JAMES SUTHERLAND THOMSON, D.D.,

The New Moderator
by A. C. Forrest

Saga of Moose Woods Reserve
by John G. Ferry.

Letters

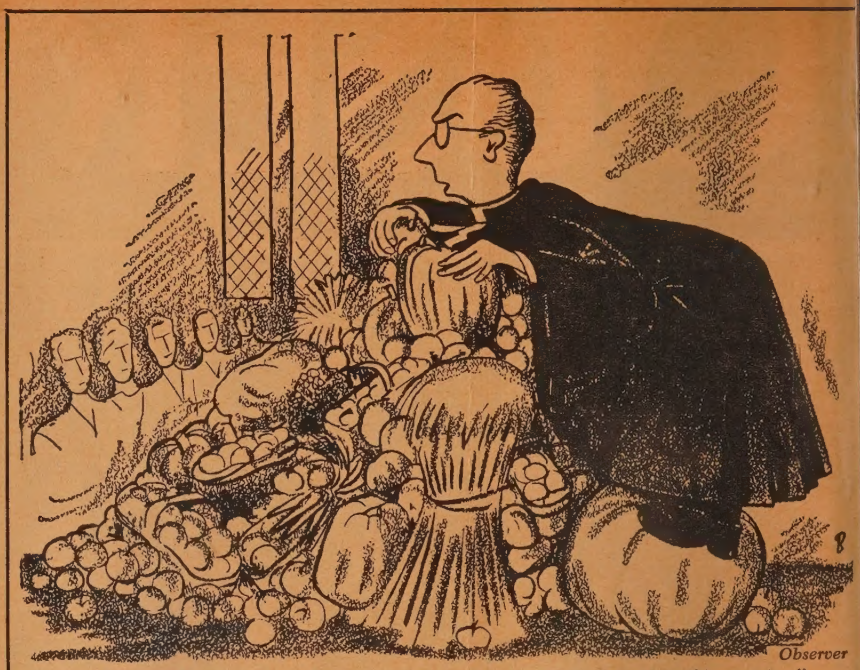
The Question Box

Dear Sir: May I express my disappointment in "The Question Box"? I read it as a form of entertainment, and am amazed at the trivialities concerning church life that find their way into its columns. Your last issue deals with questions on inviting ministers' wives to wedding receptions, how many people should count the collection, pictures on the sanctuary walls, names of churches, C.G.I.T. or Guides, and so on.

Then, you receive a question that lies at the heart of our Christian beliefs—salvation by works or faith? You dismiss this with the suggestion that the minister be invited to preach a sermon or sermons on the subject.

Sir, this is not good enough for a paper worthy of the name United Church. You have a fair point that the question is too long to be dealt with in your column, so in that case let's have another column on "What's Puzzling You" dealing with questions on our faith or on the Bible. If our members are asking questions like this—let's try and answer them—and do it in the religious journal we try to get them to read.

Crossfield, Alta. Kenneth Micklethwaite.



". . . And our, um, appreciation to the ladies who decorated the pulpit this morning."

About Those Advertisements

Dear Sir: In a recent issue of THE OBSERVER a writer complains of the number of advertisements.

It would appear he does not realize that were it not for the advertisements the price of the publication would be almost prohibitive, or else the greater support of THE OBSERVER would have to come from some Church fund or donations.

All secular publications today, newspapers and magazines, depend upon the advertisements to keep their subscription to present levels. In both newspapers and magazines the division of space occupied by news and advertisements is about equal. In my opinion the space occupied by advertisements in THE OBSERVER is not excessive. They are well written and concern only perfectly respectable subjects.

I myself read advertisements and find them interesting and instructive. Anyway without advertisements, I am informed, and without outside support, the price of THE OBSERVER would have to be raised to keep going.

Ottawa, Ont. Charles Bray.

Awakening In India

Dear Sir: I can hardly do any justice in describing the mass awakening in India. All over the country, in towns, in villages, and in all the splendour and glory of the governmental functions we observe that there is a definite change. If only this could be genuine, I hope, there will be a lessening of fear and distrust. Don't we need peace, security and love to live and be happy? I can hardly understand the mania which results in mass production of these hideous lethal weapons. Those of us who have been taught in that genial and affectional atmosphere of the Christian College, where our professors taught us to live together with understanding and love, cannot understand the infectious bellicosity which is characterizing the world. . . .

Girish.

Ed. Excerpt from a letter from a recent graduate of Indore Christian College, India, to a former teacher.

Answers Two Letters

Dear Sir: The letters of E. A. Blick of Calgary and A. M. G. of London regarding the question of capital punishment cannot go unanswered. Mr. Blick's phrase "so-called Christian" is out of order and surely involves a judgment which only God can make. I would ask Mr. Blick to read the first few verses of the eighth chapter of John's Gospel. . . .

As to A. M. G.'s statement that "the murderer makes reconciliation and forgiveness impossible by destroying the only one on earth who could forgive him," I must reply, "Is it not God who forgives sin?" Surely it is only Christ the Son, or God the Father, who can forgive sins.

Whenever I read or hear of defences of Mosaic law which seemingly are opposed to the spirit of Christian love which Christ showed us, I am tempted to think of the Pharisees and the Scribes and to remember how they accused Jesus of going against the law of God. Seek not for the Christian way in the pages of the Old Testament *alone;* for we must interpret all of the Old Testament in the light of the revelation of God which we have in Christ in the pages of the New Testament. . . .

Bradwell, Sask. G. A. Wilson.

Need Is Desperate

Dear Sir: Your editorial "More Money Than Men" was timely. We are in desperate need of recruits for the ministry. The Session of Westmoreland United Church was thrilled, as it listened to the testimony of three of its young men as they offered themselves for the Christian Ministry. Two of them had given up good positions, after a grave spiritual struggle, to answer the call. These young men were received as candidates by Toronto West Presbytery at the May meeting. It was a thrilling experience for their minister.

Toronto, Ont. Rev. L. I. Hunter.

A Witness of Jehovah!

Dear Sir: A few weeks ago a pleasant-looking young woman called at our door, representing, she said, *The Watch Tower,* carrying a sizable bag of books and papers. She was welcomed in; but I think I may have done a little more than half the talking, and getting suddenly a bright idea, I remarked that I claimed to be a Jehovah Witness myself. This put her apparently off the track, and she left shortly after in some confusion. I wondered if I had hit upon a workable way of dealing with certain callers. . . .

C. A. S.

Shorts Irk Another

Dear Sir: I heartily agree with Mrs. M. E. M. as regards the picture in THE OBSERVER with the girls wearing shorts. We try to get the women and girls to dress decently. Then to see a picture like that in our Church paper was very discouraging.

Toronto, Ont. (Mrs.) M. J. D.

New Hymnary

Dear Sir: We understand that you have received a number of requests for a new United Church Hymnary with words printed throughout the music.

We would like to add our voice to this request as we feel this would be a great help to the choir of our church.

Vancouver, B.C. S. O. Bothwell.

Likes Old Rugged Cross

Dear Sir: I sympathize with the querist who asked, "Why is the Old Rugged Cross" not found in our hymnary? Many parishioners I have talked to wonder why so many good and popular hymns are missing from our hymnary. I suggest that when the time for revising the hymnary comes, a few ordinary church-goers be appointed to the committee. *They* will have to do the singing, rather than the "distinguished" experts whose taste does not always coincide with the rank and file. . . .

Cobalt, Ont. Rev. H. L. Wipprecht.

"Laymen to Blame"

Dear Sir: Mr. Claude Running, whose letter is in the August number, should not be too certain that the passing of the collection plate will be left for long to the laymen. Even now, many of the more recent graduates of Theological Colleges do not permit the laymen to place the collection plates on the Table. Has our Church so soon forgotten the implications of Luther's belief in "The priesthood of all believers"? . . .

We do well to remember that, not only Jesus, the carpenter, but His twelve apostles were laymen. After Jesus' departure theirs was a laymen's movement, known as "The Way" or "Jesus' Way." It was Paul, "brought up at the feet of Gamaliel," who became the ecclesiastical authority. We remind ourselves, with gladness, that our clergy — or priests — are delightful and sincere people. But we laymen are greatly to blame for leaving altogether too much of our church work to them.

Toronto, Ont. A fellow layman.

Grammatical Rules

Dear Sir: In your August issue, "R. A." of Hamilton attempted to justify the use of this unfortunate phrase by a fallacious appeal to grammatical rules, which, when suitably misinterpreted, can often be used to prove that wrong is right. In dealing with the specific type of error underlying this correspondence, it will be sufficient to refer all puzzled readers to Fowler's "Modern English Usage" for the correct application of the laws of syntax, and some hilarious examples of their abuse.

It is curious that there should be such groping and fumbling, such uncertainty in the handling of simple sentences. No man with any claim to literacy would dream of saying "God wants we to work for him," yet this is the exact equivalent of "God wants you and I to work for him," a variant which seems to dull the critical faculty.

"R. A." ended on a happier note by correctly demolishing "Between you and I." He found this to be an abomination on grammatical grounds, and I would underline his conclusion by pointing once again to the curious fact that many of those who innocently use this hideous phrase would indignantly reject "Between we."

St. Hilaire, P.Q. Arthur T. Williamson.

Woodsworth and Riddell

Dear Sir: All "old boys" of United College and its twin parents, Manitoba and Wesley, will be glad of your "story" *In the Heart of Winnipeg*; but I feel that one word is needed by way of repairing an omission. When you speak of distinguished graduates of U.C., you dare not pass over two, one of whom is still alive — J. S. Woodsworth '99 and Walter Riddell '04; of whom the former can be called the political educator of the last generation, and the latter the conscience of the nation for his grave but futile stand at Geneva in 1935. Those of us, whom you named, appreciate the honour; but we want it shared by many others, and the above-mentioned pair come among the first.

Naramata, B.C. W. J. Rose.

Hats Off to P.E.I.

Dear Sir: Re your editorial, "The Preacher's Minimum," I say hats off to the Prince Edward Island Presbytery. Their approach is nearer to the spirit of the Master, who had not a place to lay his head, than those who are forever demanding more and more money for the preacher. The sense of real values is being lost; more emphasis should be placed on the formation of the Kingdom of God and less on creature comforts and Mammon.

Incidentally, how does it come about that noted preachers in the big income brackets, who are given at least two months vacation with pay in order *that they may rest, spend the vacation period preaching?* Hardly fair to their own congregations, in my opinion.

Another dissident Methodist.

Montreal, P.Q.

Where Monies Go

Dear Sir: I notice in one of the daily newspapers a sarcastic reference to church members who pray for relief from the evils of the liquor traffic while at the same time owning liquor shares. I wouldn't like to approve of the sarcasm, but probably there are quite a number of church people praying and working against the liquor system while at the same time interested financially —and they don't know it. If they will watch the reports of the insurance companies they will see, and probably many will be shocked thereby, that a large proportion of them put policy holders' monies into liquor stocks. It would be a good idea to ask every insurance agent, when he is soliciting business, to show what is being done with the monies which actually are given the companies as trust funds. Same for the investment trusts.

Churchman.

New Books

GUESTS OF GOD

By John Frederick Jansen, Hanover College, Indiana. Meditations for the Lord's supper, a valuable book for the minister. Three sections deal with what Christ does, Christian fellowship and self-examination. $2.00.

FOUNDATIONS OF CHRISTIAN KNOWLEDGE

By Georgia Harkness, Professor of Applied Theology, Pacific School of Religion, Berkeley, California. An outstanding book by one of the truly distinguished theologians of our time. For both ministers and laymen. $2.75.

ADVENTUROUS PREACHING

By James H. Robinson. The Lyman Beecher lectures at Yale. "It is safe to say that the American church can boast of no more creative preaching of the Word than that which Dr. Robinson has practised at the Church of the Master in New York."—Reinhold Niebuhr. $2.50.

DOCTRINAL PREACHING FOR TODAY

By Andrew W. Blackwood, Temple University School of Theology, Philadelphia. Case studies of Bible teachings. A book packed with both inspiration and immensely helpful advice on the preparation of doctrinal sermons. $3.00.

THE MINISTER'S CONSULTATION CLINIC

Edited by Simon Doniger. Pastoral psychology in action. A selection of questions submitted by ministers to the magazine *Pastoral Psychology,* and answered by a board of psychiatrists, psychologists, social scientists and clergymen. $3.95.

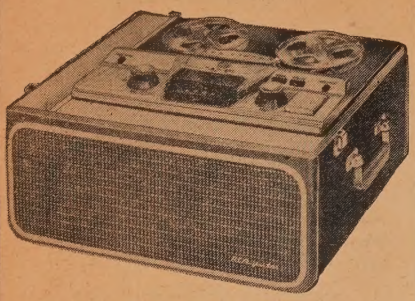
EVANGELISM THROUGH THE LOCAL CHURCH

By Roy H. Short, Resident Bishop, Nashville Area, The Methodist Church. An outstanding book with a twofold aim: to provide inspiration for evangelism in the local church; and to show the tremendous evangelistic resources in the fellowship of every church. $2.00.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B

New Tape Recorders



RCA MODEL 7TR2

RCA has just released this easy, push button tape recorder, 7TR2 with two speeds. Rich, life-like "Golden Throat" sound. Church price, delivered, $155.00.

REVERE MODEL T 1100

With two speakers, two speeds, index counter and fine quality balanced tone, this new model Revere has already made a deep impression. It may be used as a public address system to cover up to about 400 people. It is attractively cased in tweed tone fibre. Church price delivered, $195.00.

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Ryerson Film Service

THE UNITED CHURCH PUBLISHING HOUSE

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TORONTO 2-B, CANADA

Devotions By PETER GORDON WHITE

World-wide Communion

DRAW near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. Amen.

God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

This is a true saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God, who didst create the heavens and the earth and all that in them is, who didst make man in thine own image, and whose tender mercies are over all thy works. Amen.

According to the holy example of our Lord Jesus Christ, and in remembrance of him, we do this; who, the same night in which he was betrayed, took bread; and when he had given thanks, as we do now give thanks to thee, O Eternal Father, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup; saying, This cup is the new covenant in my blood; this do ye, as oft as ye drink it, in remembrance of me.

The peace of the Lord Jesus Christ be with you all.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Celtic Cross

THE Celtic cross is part of our heritage from Scotland. Recent study reveals that in pre-Christian days the Celts used a circle to represent the material world. Early Christian missionaries put the Cross upon the circle, thus symbolizing the transforming power of Christ over the world.

The Scottish custom was to place "runes" or symbols of contemporary meaning on the arms of the Celtic cross. It would be interesting to think of what symbols a Canadian church might use in this fashion.

Your Daily Reading

Great Passages of the Bible
The Creation Story. Genesis 1: 1—2: 3

Oct. 1. Power of the Creator.....Job 9: 2-12
Oct. 2. Wisdom of the Creator....Isaiah 40: 12-17
Oct. 3. Protection of the Creator..Isaiah 51: 12-16
Oct. 4. Goodness of the Creator.....Neh. 9: 16-25
Oct. 5. Glory of the Creator....1 Chron. 16: 23-33
Oct. 6. Care of the Creator.....Psalms 65: 9-13
Oct. 7. Praise to the Creator....Psalms 104: 24-33

The Ten Commandments. (Temperance.)
Exodus 20: 1-21

Oct. 8. Law Encourages Action.....Neh. 8: 13-18
Oct. 9. What God Requires.....Deut. 10: 12-14
Oct. 10. The New Commandment...John 13: 31-35
Oct. 11. Study of Law Enjoined....Deut. 11: 18-25
Oct. 12. Teaching the Law..... Ezra 7: 1-10
Oct. 13. Delight in the Law.....Psalms 110: 73-80
Oct. 14. Law of the Lord.....Psalms 19: 7-14

Communion

I would be one with Thee.
And is thy brother near?
He would not come with me.
Go, thou, and bring him here.
And if he does not come?
Then come not thou to me;
We must be Three in One,
Thyself and he in Me.

—Loren W. Burch

Uncomfortable Thought at Harvest Time

WE were discussing the give-away shows on radio and TV when one of the guests topped all stories of free freezers and all-expense tours. He knew a man who had won a completely furnished house. But neither the new house nor his old one was large enough to hold all that he now had. So he sold them both, bought a bigger house than either, and now presumably lives happily.

One of the other guests humorously expressed the feelings of almost everyone when he said, "Brother, that's the kind of real estate problem I'd like to face!"

The following Sunday, teaching a class of Juniors, I suddenly realized that our scripture passage gave us the story of a man facing that kind of problem, the problem of surplus. It was the parable Jesus told about the farmer who got high yield per acre one harvest-time.

"What will I do?" he asked himself. "Where will I store all this stuff? This I'll do, I'll tear down these little barns. I'll build big. I'll stock-pile my surplus. And I'll say to myself, you've arrived, take it easy, have yourself a time."

Here obviously is the story of a man with I-trouble. I will this, I will that. His life was centred on himself. He saw no further than the perimeter of his new barn. *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*

THE UNITED CHURCH
OBSERVER

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IN THE NEXT ISSUE

Down on the Farm
By E. L. HOMEWOOD

What General Council Did

Observations

MINISTER'S VACATION was the subject of a recent query to the Question Box, the writer wanting to know why preachers should get a month when most people had only two weeks. We were having difficulty finding a succinct enough answer, so tried it out on some of our brethren at the recent Whitby Conference on Evangelism. They could have filled pages on the subject. The gist of it seems to be: they work hard all year and they need it. They like four weeks to travel, go to a conference or school, sit at a summer cottage and read books and plan sermons; their wives want to get away from the telephone. And furthermore a lot of the churches where they seem to get the best sermons and finest leadership from their ministers give two months. The Whitby Conference organized by the Board of Evangelism and Social Service incidentally is one of the best. Obviously evangelism is starting to thrive in some rural places. We have attended occasionally before, and like the opportunity of hearing some of the name men usually brought from the U.S. But frequently we have found the most helpful things have come from some of our own rural ministers. We must confess though that nearly all the ministers we have heard giving those good speeches on rural work during recent years are now in city pulpits.

* * * *

● CANADIAN MEMORIAL, Vancouver, was good enough to invite us to preach for a few Sundays during our own vacation. C. M. has something national about it, and the late Colonel Geo. Fallis, who planned it, and served there for many years after it was built to honour the men of World War I, left a fine memorial. It is noted for its beautiful windows, gifts and memorials for and from all of Canada's provinces; also for its youth centre with swimming pool.

* * * *

● THE TRANS-CANADA HIGHWAY is going to be a great road some day; so far it isn't all it cracks you up to be. The Hope-Princeton road, of course, is beautiful; the interior of British Columbia is as magnificent as the coast, although there is a lot of work to be done, too. The picturesque Big Bend, 192 gravelled miles of it from Revelstoke to Golden, has to be taken slowly. It will be lost to the route when the highway is cut through the mountains. The roads across the Southern Prairies were so good we were almost converted to the Social Credit and then to the C.C.F. We have travelled those northern highways through the U.S.A. but in future we'll take Saskatchewan. After you drive through Northern Ontario, especially the stretch from Hearst to Kapuskasing, you wish you hadn't. From Cochrane south they are good.

We visited a number of churches and had an idea that the city congregations of the United Church were flourishing; the little places in the country seemed discouraged. The most significant thing we saw was the number of new Evangelistic Churches, Pentecostal Tabernacles, Gospel Halls, and, in Northern Ontario, Kingdom Halls.

Unfortunately for our ambitions to see and talk to many of the men, a great many ministers were on vacation. Most church doors were locked; not at Rundle Memorial in Banff though, where it remains open day and night the year round. No one steals the pews either, but they do come in and sit down sometimes through the week as well as on Sunday.

* * * *

● THE CHURCHES of B.C. keep busy in the summer, and we found attendances were reported good. One lovely function was the entertainment by the Presbytery Executive of some distinguished representatives from Australia and New Zealand on their way through to the World Conference on Methodism. Chairman, The Rev. Hislop Dickinson, and Mr. H. Radcliffe of Shaughnessy Heights Church organized a tour of Vancouver, visited many of the churches, had lunch at Stanley Park and tea at Shaughnessy Heights. That western hospitality isn't overrated.

* * * *

● THE YOUNG PEOPLE of the Church are a great crowd, as those who see them in the churches, meetings, and homes know. This year's National Council at Alma College, St. Thomas, gathered 150 of them from all over the country. The out-going President was a Rhodes Scholar and lawyer from Winnipeg; the new President is a farmer from Ontario; the Vice-President a University student from U.B.C. While their energy makes you feel old, their enthusiasm and vigour fills you with hope. We are planning a feature story for a later issue.

Right Reverend to Very Reverend

THE whole of the Church—and the nation, too—will want to say a sincere thank you to Dr. George Dorey, who has just joined the list of past-Moderators. The 16th General Council was moved by the needs of the hour, and guided by the Holy Spirit in his election. On Sept. 12th when he gave his valedictory, it was the 51st anniversary to the day that he set out in the company of seven other young men, to cross the Atlantic to serve the Canadian Church. We wish for him many years of further service; and a grateful people say thanks for work well done.

THE NEW MODERATOR

JUST 26 years ago another young man, reaching the years of maturity, sailed for Canada. To be a Professor of Theology is said to be the highest ambition of any Scottish minister. James Sutherland Thomson had been called by Pine Hill to an important chair.

Many months ago we wondered editorially if it would not be very good to have a Moderator who was a Pastor, noted for evangelical fervour and great preaching, to lead us in a Mission to the Nation. But as we have travelled across the country in recent months and read much of the literature being produced by the church, heard many sermons and listened to debates, we have felt that the National Evangelistic Mission may have an even greater need. Its message should be more firmly rooted in its theology.

Somehow our best theologians seem unable to communicate. And often those skilled in communication haven't much to communicate that is worthy of the church. In our attempts to be profound we may become dull. In our attempts to be read or heard we may become light and thin. In this editors and writers and preachers all have trouble.

Somehow the General Council sensed that need. In their final choice of a theologian and scholar they seemed to suggest that right now that is what the United Church needs most.

Whether a Moderator in two years can touch the Church deeply in this we do not know. We do know that Dean Thomson is articulate; he knows about the media of communication; he commands the respect of the most highly intellectual and cultured people of the nation. If anyone can do it he can. We congratulate him on his call. We congratulate the other seven good men who received strong support. And we congratulate the Church on having so much good Moderatorial material, and for having secured for its high office one of such capacities, gifts, devotion and experience.

CANADA'S AWFUL PENAL RECORD

IT IS too bad that those who still favour capital punishment listen so attentively to the counsellings of some of our old-fashioned law-enforcers. In Canada they have a reputation for being among the most reactionary in the world.

The Canadian attitude still seems to be: "If he breaks the law, lock him up. While he is in prison keep him locked in his cell where you know where he is. If he murders, hang him."

Statistics show that the best method to deal with offenders is keeping them working in society on probation. Seventy-five per cent. of first offenders on probation don't get into trouble again. But seventy-five per cent. of those sent to a "reformatory" or prison do.

In addition it costs about $2,000 a year to keep a man in jail, plus support by relief for his dependents. It costs $100.00 a year to keep him on probation, and in the meantime he makes some contribution to society, and supports his family.

Yet Canada puts 30 times as many offenders in prison as on probation. Great Britain, away ahead of us in this, puts more on probation than behind bars. And Canada which needs 700 men as probation officers employs 100. Five provinces have none.

Even if all this expense and waste resulted in crime prevention there might be some excuse. But proportionately we have six times as many convictions for criminal offences in Canada as in Great Britain.

The same attitudes, the same lethargy, the same old reactionary unChristian "make the punishment fit the crime" point of view, which fills our prisons, increases our crime rate, wastes our tax-payers' money, are being called up now to bolster arguments for the retention of capital punishment.

COMMENT ON METHODISM

MANY interesting letters came to us after the publication some months ago of the Editorial, "What Happened to Canadian Methodism?" The gist of the most intelligent of them seemed to be what ever happened, had started to happen long before Church Union. "The things you are sorry to have lost," one wrote, "were lost before you were born."

Statistics show that from 1871 to 1921 there was a steady decline of Methodism in Canada, from 16.27 per cent. to 13.19 per cent. The Presbyterian proportion remained about the same. Those who were included in other categories—the new churches, the sects, or the non-churches, steadily increased.

We appreciate these statistics, and the light they throw on our Church history. However, our point still is that there are elements of historic Methodism which we have not perpetuated in Canada. We are afraid, judging by the volume of mail on things which our Methodist readers miss, that those elements of Methodism which the generations seem to want to cling to, are the least worthy.

THE UNITED CHURCH
OBSERVER
OCTOBER 1, 1956

An Editorial Thanksgiving

For These Things We Are Thankful

MANY times during the past year *The Observer* has been critical of the United Church. It has seemed that its great opportunities are matched by its potential, but not always equalled by its courage and vision. While proud of its record during depression and war, we feared that complacency might rob it of victory in prosperous years. But there are reasons for cheer as well as complaint, and Thanksgiving provides us with the opportunity to pause and list some of those things for which we should be thankful.

The prosperity of October 1955 had never before been reached; but it is surpassed in 1956. For these riches, and the peace bought for us at great price, and for the freedom won through sacrifice we may be very thankful. But above even these we are thankful for our Church. And we are grateful now that the Church which through the hard years summoned the faithless to find a faith, and challenged the faithful to be more faithful still, issues the call in contented times, and preaches that the way, the truth, and the life are found in Jesus Christ.

The Church at the Centre

We are thankful for all communities where the Church is at the centre: for country churches where there is a deep sense of the Sovereignty of Almighty God; for city churches where there is vigour and readiness to try new ways to carry on the work which is very old.

We are grateful for dusty old churches where the streets of cities cross; for grey stone and stained glass where the boulevards meet the avenues; for lovely white churches of the Saint John and Annapolis Valleys; for the large frame churches high on Newfoundland's rocks looking out to sea; for the red brick churches reposing in the quiet villages of Old Ontario; and tiny churches squatting at the four corners where two prairie trails meet, pause and go straight on again. We are thankful for the stylish new churches with their rakish lines and prominent crosses among the new ranch houses of suburbia's curving crescents; and for the halls, schools, and "first units" where the suburbs swell and the sub-divisions spill over into orchards and farms; for the thousand new churches which have been built and the thousands more waiting for tomorrow.

We are thankful for the crowded churches, with their parking problems, where the traditional Sunday at 11 has had to give way to Sunday at 9, and 10, and 11.30. And we are thankful, too, for the churches which are far from full, where the discouraged and the lonely sometimes worship remembering better days before their people moved away; for churches with ministers; and for churches which carry on without ministers.

Dignified Worship

We are thankful for the new sense of dignity in common worship; for the return of our people to some of the old ways; for concern in the home; Grace at the table; interest in studying new translations of the Bible; for the witness of laymen, and for the men of the churches who have reexamined their vocations in the light of the Gospel and taken new directions in the service of their Master.

For the churches of the Maritimes which produce more than their quota of ministerial candidates; for the colleges which make candidates into preachers of the Word, we are thankful; for the schools which encourage the restless search for the truth, and for the schools which teach how to proclaim the Truth which has been revealed.

We are thankful for the 62 thousand babies baptized by our ministers last year; for the large place for little children in the family and household of God; for the churches with their nurseries, their cribs and play-pens and baby-minders who take their turns so mothers and fathers may worship together with their families, every Sunday.

And for the young people clean-cut and self-confident, who look at the world and their fellow-men with level eyes, but bow their heads in church, we are thankful; for the tens of thousands of them in the Y.P.U.'s and youth groups, singing in the choirs, teaching in the Sunday Schools, sitting in the family pews; for all our schools and colleges where they are being nurtured in wisdom as they increase in stature.

A Union of Churches

We remain thankful for the vision of godly men who dreamed that "Ut Omnes Unum Sint" was meant for the churches of Canada in the 20th century, and that they have seen some of their dreams come true. We are thankful that ours is not a denomination but a union of churches; that tomorrow or five decades hence if the opportunity comes we shall discard some things we may hold dear for the sake of the Union of the Body of Christ.

We are thankful for our belief in Union. And that it is a conviction which thrills the mind of youth, and of wise maturity.

The founders of our Union dreamed that out of this a Church would emerge which might be called national. We are thankful that our nationalism is in the areas of responsibility, opportunity and achievement, rather than prestige and power and influence in high places.

We are thankful for the indigenous personality of our church, and that God has made her strong in town and city and open country—strong in the north, south, east and west, on the farm and at the seashore; that the faces of our people are not all white, nor names Anglo-Saxon; that this is no church for British blood alone, but is a church for all Canadian people regardless of the shores whence they came; and that ministering to all within our borders, we have a Gospel for all the world. We are thankful that Anglicans and Baptists, Lutherans and Roman Catholics have been challenged by these things and strengthened our church by joining its fellowship. And we are thankful, too, that former members who have left us to join with others may have something to contribute to the other parts of the Church of Christ.

We are thankful that a minister with dark skin preaches to white people; that an Indian Chief breaks the bread for palefaces; that a United Church minister with Oriental features serves an Occidental congregation. And we are thankful for those great people, our missionaries, who have long been doing this in reverse, and will rejoice that the sons of their converts minister here.

The Voice of the Church

Sometimes our voice may be strident; sometimes it may be querulous, nagging; and sometimes it may even be wrong. But the voice is heard. Whether it be on the late news or a glaring head-line in *The Toronto Star,* the United Church can scarcely be charged with drowsiness, timidity, or preaching a Gospel irrelevant to the common things of every day. Its message is given through the hospitals, the missions, the Chaplaincy services, the Administrative Boards; its message is hung in the marketplace where even those in a hurry may read. The markets of 1956 include T.V., radio, magazines, books and newspapers. The Church speaks through them all. For this we are thankful.

For most of us the Church has long been our home. It has provided our Means of Grace; it has given us what we love. It has also been our field of service, the place where even meagre talent, and humble offerings may be taken and magnified and multiplied a thousand-fold to give new meaning to our life. For this we are thankful. ●

Son of a Scottish carpenter . . . former general manager of the Canadian Broadcasting Corporation . . . holder of ten university degrees . . . that's James Sutherland Thomson . . .

THE NEW MODERATOR

By A. C. FORREST

ONE of the United Church's most distinguished scholars and theologians has been chosen to preside over the General Council for the next two years of its Evangelistic Mission. James Sutherland Thomson came from the humble and devout home of a Scottish carpenter in the ancient Royal borough of Stirling. Along the way to his present position of Dean of the Faculty of Divinity in McGill University, Montreal, he has been President of the University of Saskatchewan, General Manager of the Canadian Broadcasting Corporation, and Professor of Theology at Pine Hill Divinity Hall, Halifax.

Eight Universities have honoured him with the degree of Doctor of Laws, and he is a Fellow of the Royal Society of Canada, an honour of which he seems most proud, in a humble sort of way.

Dean Thomson is the 17th Moderator of the United Church, and the third Professor of Theology to be chosen. Eight ministers were nominated on the opening night of the General Council to succeed the Very Rev. George Dorey, and it was not until the fifth ballot that the decision was made. The Rev. Douglas R. Smith, Pastor of Robertson Church, Edmonton, and Dr. Ernest Crossley Hunter of Trinity, Toronto, (who were the last to be eliminated by the votes of some 350 Commissioners present for the election) moved and seconded that it be made unanimous by the Council.

Roots For Evangelism

There was much talk of choosing a Moderator from the pastorate this time. No Pastor has served since 1948 when the Very Reverend Willard Brewing of Toronto's St. George's Church served. There was even some discussion of electing a minister from the rural pastorate. Six Pastors were nominated, none from the rural area, one University Principal and one Theology Professor.

There was also a suggestion that because of the National Evangelistic Movement the Church might be wise to choose an outstanding evangelical preacher. "But Dean Thomson will give fibre and stability to the N.E.M.," one of his former Pastors told us. "If we follow his lead we will see that our evangelism will be rooted solidly. And while it is true he is not a Pastor he has always been a real worker in his local church."

From 1937 to 1949 Dr. Thomson was President of the University of Saskatchewan, and for much of that time was an elder in Knox Church, Saskatoon. "He would never miss a Session meeting," the Rev. G. D. Wilkie of Knox says. "He would not even let University functions interfere." His ordination vows compelled him always to serve the Church, even if he were engaged temporarily in what some might call secular work. In recent years he has been an active member of Erskine and American Church, Montreal.

The new Moderator is not the "popular" type of church official. Few men will have their backs slapped by him in the next two years. His students do not enthuse over the warmth of his smile, or the jokes in his lectures. He may seem a little dour by those who don't know him well. He rises regularly at 6.15 a.m., likes to find recreation in long walks, lives with his wife in an apartment where most of his evenings are spent in his study.

During the hard years, late depression, war, and post-war adjustment in the University the students flocked to his lectures, not to be charmed by his personality, but to be challenged by the depth and the clarity of his thinking.

That Accent

It is said that in New York even the trace of a Scottish accent is worth an extra thousand dollars a year to any preacher. If this be so, then the United Church should be paying a fabulous stipend to its servant; the brogue is broad; the burr is there to stay. "I'm sorry about that," the Moderator told the press after his election. "I have really tried to get rid of it and talk like a Canadian." He is 64 now, and has been here since 1930, so his friends see no hope, and are sure that it is one of the features which makes his fine preaching more attractive and helpful still.

There is a mysticism and a fervour about the new Moderator which is particularly apparent in his preaching. "My mother was a Highlander," he explains, "and it comes from her." "While we came from an ordinary working home, we all went through the University. My father was a carpenter, and a very good one, but my mother was the financial genius who made it possible for us to secure an education. They didn't consider it any sacrifice,

The immediate past-Moderator, The Very Rev. George Dorey, D.D., places the stole of office over the shoulders of the newly-elected Moderator, Rt. Rev. James Sutherland Thomson, at the opening session of the 17th General Council.

Toronto Star Photo

Toronto Star Photo

Commissioners from all parts of Canada gather under welcome banner outside Central Church, Windsor, Ont., at opening of 17th General Council. Left to right: A. J. Adams, Vanderhoof, B.C.; W. H. Whiteley, Vancouver; Rev. E. W. Oldring, Claresholm, Alta.; Arthur Millard, Quill Lake, Sask.; Rev. C. Gordon Smyth, Yonge St. Church, Toronto; Rev. E. A. Gunn, Marysville, N.B., shaking hands with the host minister, Rev. J. W. Houston; Donald MacKenzie, Plaister Mines; Rev. F. W. Bradbury, Buchans, Nfld.; and Dr. William Scott, 70, retired missionary, who spent more than 40 years in Korea.

ut a great privilege to work for us." His rother and sister are teachers in Scotland.

He entered the first war as a private in e Queen's Own Cameron Highlanders, nd emerged as a Captain. He took his I.A. and theology in Glasgow, served in a cottish Parish for a time and then became ecretary of Youth and Education for the eneral Assembly, which he left to come s Systematics Professor to Pine Hill in 930.

He became best known to the other parts f Canada during his one-year special vartime appointment as General Manager f the Canadian Broadcasting Corporation. But he is very well-known to the ministers f the Church for his writing as well as is preaching. He was one of the pioneers f the new *Journal of Theology* and is the Chairman of its Board of Governors. Two ears ago he gave the Alexander Robertson ectures at the University of Glasgow, nd they have been published in "The Hope of the Gospel," which is really t study of the theology of contemporary vangelism.

Last year he was chosen to give the R. P. MacKay Memorial Lectures to the Canadian theological colleges on the subject "The Theology of Missions." They will soon be published.

Interest in Missions

One of his keenest interests has been in foreign missions, and he is a member of the Overseas Board. This has been one of his wife's keen interests, too, and she served as President of the Woman's Missionary Society in Knox, Saskatoon.

"Mrs. Thomson has been a 'whither thou goest' wife to me," the Moderator told reporters after his election. The press had whisked him away into a small room, to take photographs and fire questions at him. Eventually Mrs. Thomson was brought along—her first opportunity to congratulate him — which she did with a hearty kiss. When one photographer, alert to the situation, caught it with his flash she said, "Oh, you won't print that." He assured her he wouldn't.

They attended the same grade school together in Stirling, but 26 years of Canadian life has stolen some of her accent from her. "Wouldn't your mother have been happy tonight?" she said to the Moderator later. Their parents are not living.

There are two grown-up Thomson children. Their son John is in editorial work in Montreal. Their daughter Margaret became Mrs. George Houston on September 8th of this year. "And my son-in-law is a good churchman, too," he broke in. "I think he's an elder and Secretary of the Stewards."

Margaret Thomson was the Deaconess of Erskine and American Church for the past three years, and they think they have a big joke on Dr. Gerald Cragg, the minister. "The romance must have been going on right under his nose, for quite a while," the Dean says. "George was working about the church and Margaret was there all the time, but when she received her ring, Dr. Cragg didn't know who the man was." But the new Moderator, who has great affection and respect for the former Editor and Professor who is also a scholarly theologian, implies that it was either a very, very circumspect romance or that his minister is less observant than he might be.

Toronto Star Photo

Home on furlough from Tokyo, Margaret Trueman looks over General Council documents with Dr. E. E. Long, Secretary of the General Council.

His Hopes

Dr. Thomson believes that the great work of the United Church is in its ministry to the Canadian people, especially during the era of the nation's great expansion. But he believes, too, that it has a contribution to make to the unity of the Church throughout the world. He is interested in the church union movement; has sat on the committee on re-union, and expresses hope that some day the United and Presbyterian Churches in Canada will come together. "All the great forces are moving us that way," he says.

His work in McGill with students of several denominations encourages him in his hope for unity of the churches. The Faculty of Divinity itself is an encouraging thing. It is the first such Faculty in Canada. The United Church entered into the plan with the other churches and with McGill University, enabling each Church to carry on some teaching but having most of the training of ministers being done in common.

"I feel tonight as though I were the wealthiest man in Canada," he said. "I feel wealthy because I have so many good friends." If that is so now, he will feel like a multi-millionaire in 1958, for the United Church has come to love its Moderators, expects to see them, hear them, and be given an opportunity to show affection for their Church by welcoming them in their churches. ●

SAGA OF

By JOHN G. FERRY*

THERE'S a prayer by a wise old Indian that goes, "Great Spirit, help me never to judge another until I have walked at least one moon in his moccasins."

For many moons it was my pleasure, while a student minister at Dundurn, Sask., to "walk in the moccasins" of the people of the Moose Woods Sioux Reserve. I conducted weekly religious services, held a summer vacation Bible school, ministered to them in their bereavements, and shared in many of the social activities of the Reserve. As a result I came to appreciate some of their problems, and to understand something of their point of view.

At the conclusion of my first service at Moose Woods, I went to the door to shake hands with the worshippers. It was a shock for me suddenly to realize that the women and children were too shy to look at me. They bolted past me without a word, and disappeared behind the doors of their mud-chinked log huts.

When I returned to the Moose Woods Reserve for a visit not long ago, the little one-roomed school where I used to preach was in session. It was a thrill to observe that many of the children were no longer shy, but happy and confident in my presence.

Today many people look down upon the Indian. The casual observer gets the impression that he is an indolent fellow, not overblessed with the desire to "get ahead" in the world. But at this point the Indian needs understanding.

His entire culture is alien to the amassing of worldly possessions. All he ever desired of the hunt was sufficient for the needs of the day, and a bit to share with his kinfolk. He knew how to conserve the resources of the land, killing only what wild life was necessary. This is still characteristic of the Indian hunter, and it colours his whole approach to life. He's still satisfied with little. He sees little point in much

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Waca (left) from Moose Woods Reserve in colourful ceremonial costume. (Below) School children enjoy a picnic at the reservation.

MOOSE WOODS RESERVE

of the frenzied activity of our acquisitive society.

Nevertheless, this is scant excuse for our indifference to the living standards of our Indian neighbours. They live under conditions that would touch off a nation-wide scandal if those conditions were duplicated in any town or city housing development in Canada. They desire, and they're entitled to, better treatment.

The Indians are a loyal and patriotic people. During the Second World War, Moose Woods sent some of their finest young men to the colours. Seven joined from a community of little over seventy people, and three of them saw service overseas.

Peter Buffalo served overseas for three years with the engineers. He was wounded on active duty. Shortly after his return home he was killed in a tractor accident.

Harold Littlecrow was killed in action in France on July 26th, 1944. And the people of Moose Woods held a special memorial service for him in the little schoolhouse.

Harold's brother, Lorne, landed on the Normandy beaches June 20th, 1944, with the Regina Rifles. Later he was stationed in Aurich, Germany, with the occupation forces, where he frequently saw Kurt Meyer taken out, handcuffed, for exercises. Lorne returned home and was discharged July 9th, 1946.

Surely it strikes a familiar chord in our memory when we learn that each of these boys, when he enlisted, was given a farewell party in the little schoolhouse, and presented with an engraved wrist watch. Undoubtedly, as with many white boys, the presentation was accompanied by a little speech, awkward, and filled with emotion, wishing them God's blessing and a speedy return.

More recently Willis Royal enlisted with the Regina Rifles, was later transferred to the Winnipeg Rifles, and spent two years at Hanover, Germany. On his return home in November 1953, a "kahomni" was held on the Reserve to welcome him.

All of this demonstrates that Indians are people too, with hopes and fears, joys and sorrows, triumphs and tribulations. They are a friendly warm-hearted people, who deserve sympathetic understanding.

The Moose Woods Band consists of fewer than one hundred people. Situated roughly twenty miles south of Saskatoon off Lorne Avenue, it nestles against the eastern bank of the South Saskatchewan River. It has been there since 1864, and its history is intimately related to the history of Saskatchewan.

It was in the summer of 1860 that Istahaba—Chief Sleepy Eye, set out from Minnesota, with a few followers, to try and locate fresh hunting grounds for his Band in Canada. A year later he returned to his people, cherishing in his possession a document granting them permission to come to Canada. Amidst great excitement preparations were made for the northern trek, and soon Istahaba and his Sioux Band were on the march.

Whitecap school and 60-year-old bell.

But Istahaba wasn't young any more, and the journey was rigorous. As a result he fell ill, and was cared for by his friend, Whitecap. It soon became obvious that he couldn't recover, and he turned the cherished document over to Whitecap, who declared himself Chief over the tribe.

Under his leadership, travelling on foot and by travois, they arrived in the Cyprus Hills of Saskatchewan in the fall of 1863. Here they met Standing Buffalo, the Chief of the Sioux Indians already in Canada. A meeting was held with Canadian Government officials, at which they pledged their loyalty to Victoria, their adopted White Queen.

In the spring Whitecap and Standing Buffalo led their Bands to Fort Qu'Appelle. Dissension arose between them over the division of land, and Whitecap took his Band and set off for North Battleford.

At North Battleford they were advised to return to a location about seventy miles south of Duck Lake, where they would find ample wild grass, a large lake, and wood. But they were warned not to go beyond the big elbow in the River, as that territory belonged to the Blackfeet.

In the spring they set out for the territory indicated, and established themselves where the Moose Woods Reserve still stands. It was so named because of the quantity of moose horns and bones they found scattered amongst the large trees.

Twenty years later, when the Saskatchewan Rebellion broke out, Moose Woods, like all the Indian Reserves, was scouted by Riel's henchmen. The Band was coerced into supporting Riel.

Men, women, and children assembled and marched to Clark's Crossing, on the outskirts of the present city of Saskatoon, where they took cover in gullies washed out by the river waters.

When the Rebellion was put down, Chief Whitecap was arrested, and jailed in Regina. The Band, now lacking a leader, was in confusion, and instead of returning to Moose Woods, they made their way to Fort Qu'Appelle.

When Whitecap's case came up for trial, and it was learned that he and his men had joined the uprising as a result of intimidation, he was released. He and his people returned to Moose Woods, but careful surveillance of the Reserve was kept for a time by the Royal Northwest Mounted Police.

$3,000 Average Income

Today the Moose Woods Indians are industrious, patriotic, and economically independent. Their average family income is about $3,000 a year, and their Hereford cattle frequently take honours at the Saskatoon fall cattle sale. During the winter months they supplement their income by jobs at nearby Saskatoon, or the Dundurn Military Camp, where they have earned the reputation for hard work, responsibility, and honesty. And, though full-blooded Indians, they're proud of the fact that they receive no treaty money.

Mr. McCallum, the first white overseer at Moose Woods, was succeeded in 1888 by Mr. and Mrs. W. R, Tucker, who

(*Over*)

arrived from Winnipeg as bride and groom. They drove all the way from Moose Jaw, about one hundred and fifty miles, by ox team.

Today, if you were to ask any Indian of Moose Woods, he would point to two maples near an iron gate, and say, nostalgically, "That's where the Tucker home used to stand." And he would go on to explain that the first school was conducted by the Tuckers in their log shack home, in which they raised a family of eight children. And if you won the Indian's confidence he would probably add, with a grin, "If a man missed Church in those days, Mr. Tucker wanted to know why. And if he caught anyone cutting wood on Sunday, he promptly referred the offender to the man in the moon, who was consigned there for the same offense."

When Mr. and Mrs. Tucker left in 1913, Moose Woods was without outside help for several years. But they built a log school during those years, and took the initiative in procuring the services of Mr. R. H. Sanderson, a teacher from Dundurn. When war broke out, Mr. Sanderson enlisted, and the Reserve was again without a teacher. During these years school was taught by Mr. Charles Hawk, a native born Sioux, who still resides at Moose Woods. Finally they obtained the services of Mr. C. A. McLeod, of Regina, who taught in the log school until 1923.

In that year the Indians, on their own initiative, started their first frame school. They hauled lumber from Saskatoon, and when Mr. Murrison, the Indian Agent, paid an unexpected call, he was surprised to see the makings of a new school.

He immediately stopped the work, with the promise of assistance from Ottawa for the school's completion. He also promised them a teacherage. In less than a week a small army of carpenters descended on Moose Woods from Saskatoon. With the assistance of the Indians, both school and teacherage were quickly ready for use. This Whitecap Indian School, named in honour of Chief Whitecap, is still in use. Today boasts oil heat, a film projector, and a science kit. The twenty-four pupils in grades one to eight enjoy the use of pen, ink and notebooks. Their elders used slates and the nerve-tingling slate pencils. During my visit, Mrs. Littlecrow, their teacher, proudly informed me that they had just won a library award for high attendance among Indian schools.

Next year a new school will be built at Moose Woods, complete with automatic heat, water and sewage, and with the teacherage as part of the school building. "Do you think I'll live that long?" laughed Mrs. Littlecrow, as she told me the good news.

Live in Log Shacks

However, if education is efficient at Moose Woods, and teaching facilities improving, living conditions are still deplorable for this day and age. With but two exceptions, the teacherage and the house of the overseer, families are still living in log shacks with sod roofs.

"How can people be taught to live clean and wholesome lives under such conditions?" asked Mrs. Littlecrow anxiously. "We're looking forward to the day when we'll receive leadership from the Indian Affairs Department to help our people build frame cottages in which they can take pride. When that day comes we'll be able to do a great deal to improve the social and spiritual environment in which our people live."

Mrs. Littlecrow came to Moose Woods first as the wife of Rev. R. W. Carlin of The United Church of Canada, who was appointed overseer in 1936. But he was in ill health because of gas poisoning sustained in the First World War, and he died in 1938. Mrs. Littlecrow's brother-in-law, Harry, is the present overseer.

The United Church of Canada is responsible for educational and religious services at Moose Woods. Services of worship are conducted by the resident minister from Dundurn, ably assisted by Mrs. Littlecrow. The Reserve is under the supervision of the Rev. W. A. Wilkinson, D.D., of Sutherland.

The people from Moose Woods have always mingled freely with the white people of the district. And because of a shortage of eligible bachelors on the Reserve several of the Indian girls have married white boys. Mrs. Fred Call of Saskatoon, and Mrs. Manuel Pryor of Dundurn are just two such girls who have married happily into white families. No doubt more will do so in the future. For, as Mrs. Littlecrow points out, there are no fewer than twelve girls of marriageable age at Moose Woods with no one to marry. This situation points up the social problem that is inherent in the Reserve system, with its segregation of the Indian from the white population.

However, the Indians don't just want to be absorbed. They're anxious to retain their identity. Their folkways, and their traditional history is as important to them as ours is to us. What they look for is acceptance with their white brothers on equal terms. They're a proud people, and they resent being treated as an inferior race. They're intelligent, too, and quite aware of the fact that, all too frequently their free association with the white man has led to the moral and physical decline of their people. And they also know a bit of history. No one needs to tell them how the white man, conscious of his material superiority, pushed his way into their hunting grounds, surveyed their lands, sold it over their heads to land speculators, and then refused them recourse to justice through the white man's courts. The Red River and the Saskatchewan Rebellions were the result.

The entire history of Canada, as it relates to the Indian natives, is filled with tales of intrigue, violence, and treachery. And, in most cases, it's difficult to decide whether the French or the English were the most unscrupulous in their dealings with the Indians. They sought Indian braves to fight their battles for them. Otherwise they left them pretty much to manage their own affairs as best they could, under increasingly impossible conditions.

It wasn't until 1830 that the British Government began to adopt a more responsible attitude toward the native peoples who were being rapidly dispossessed of their means of livelihood by the inroads of white civilization. In that year a new policy was formulated which aimed at breaking up the old tribal system and settling the Indians in villages on lands provided for the purpose. The Government also made a concerted effort to stop rum trading with the natives, and they ceased patronizing them with Government gifts, substituting cash payments. Provisions were made for agricultural training and religious instruction, and the Indians were supplied with farm implements, seed, and rations.

The original plan was to permit the natives to vote and hold office, when they

Autumn Thanksgiving

These I have seen—
Dry leaves that drift along the Napanee;
The southward flying geese, wedging the sky,
Their summer nesting done; farm folk who dream
Of future crops, plow fields with furrows brown.
While others harvest corn for winter use
From dew-drench'd lowlands steaming in the sun.
Potato pickers, bending tired backs, to gather
Unearth'd treasure; strips of wheat and rye
Emerald, against the woods of beaten gold.
White leafless birch upon a wind-swept hill
Near piles of stone, long garner'd from the soil.
The dairy herd, from close-cropped pastures freed,
With joy finds food within the stubble fields.
Gay children, bounding out from school at four
To care-free play along the busy roads,
Where trucks speed by with loads for city stores.
And mixed with these, Fall Fairs and Harvest Homes—
All summer's largesse heaped upon the board.
My soul is filled
With joy for all these fleeting lovely things
Wherein God walks, wherein hearts sing His praise.

—*A. F. Binnington*

ired enough property rights to meet age requirements. But lethargy in the ementation of the programme has left Indians still a largely disenfranchised ple.

might be protested that any Indian leaves the Reservation can earn full adian citizenship by merely giving up treaty rights. But the uncertainty of Indian's future when he leaves the ervation makes the solution naïve. Too uently the problems facing him are rmountable, and he ends up on the ng side of the law.

's not an "either or" proposition with Indians. They want to preserve their estral traditions. And why not? Surely r rights as Canadian citizens ought not evolve about the question of whether not they leave the Reservation, or give the five dollars a year treaty money so generously gave them after taking r country.

No Vanishing Race

People used to find an excuse for failure come to grips with the Indian question the theory that the Indians were a ishing race. That theory can no longer seriously held by anyone who knows the ts. The Indian population in Canada in 6 was 105,000. Today it's 136,407, and present ratio of increase is comparable if not greater than, the rest of the adian people. Obviously this dodge will longer work.

For the assurance of health, education, ilization, and five dollars a year, the lian has relinquished his ancestral hunt- grounds and agreed to live on reserved ds. He has become the ward of the nadian Government, whose every activity subject to Government approval. Even lay an Indian may not sell the fruits of labour without a permit. Can this be end of the story of a once proud and ughty race?

"The foremost aim in our Indian ucation at the present time," says Mrs. ttlecrow, "is integration, not assimilation. e want to retain what's good in Indian lture, and to preserve their rich heritage, which they are justly proud.

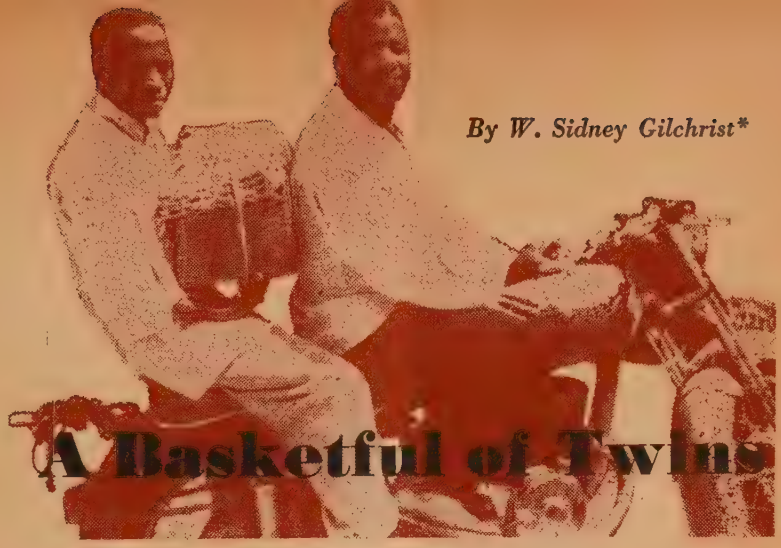
"We as ordinary citizens," says Mrs. ttlecrow, who is incidentally a white oman, "can play our part in this integra- on by our appreciation of the gifts of dian culture."

There is, she points out, the athletic reer of Tom Longboat. And the genius Pauline Johnson who, in the rhythmic t of her poetry, has captured all the tensity of feeling, the hope, and the imitable pride of her people.

"Even such place names as Saskatche- an, Saskatoon, Capilano, and numerous hers," says Mrs. Littlecrow, "bear the print of our indebtedness to the culture f our native people."

"Pioneer days have been replaced by

(*Continued on page* 26)



A Basketful of Twins

*By W. Sidney Gilchrist**

THE day we left Angola, on furlough, a call came to Dondi for help. A messenger from the village of Njamba-Sambo had raced into the mission with a letter asking that medical assistance be sent immediately.

Dr. George Burgess, busy in the operating room, could not possibly go. I was getting ready to leave for Canada and if I lost another hour we couldn't catch our plane.

My first assistant, an African *health aide* called João Cunanga, had our health centre aides assembled in Dondi for two days of instruction and re-equipping, so he suggested that two of the men should go to Njamba-Sambo at once on a motorcycle. It was, according to the letter, a maternity case. Reading between the lines it was one of those "ugly" cases where the patient had been given "the works" in the old African style — purges, divining, starvation, and various anti-physiological procedures. "I'll send Felino Cambuta and Paulino Eliandula. I think they can handle the case all right," said João.

The village was twenty-five miles away. In a surprisingly short time Paulino and Felino were back again at the hospital, one of them in the driver's seat, the other riding pillion, and in between them on the motorcycle a basketful of twins! . . . Well, twins in a basket, anyway!

Now time was short and everyone was busy, but I took Felino aside. "You know this is the sort of interesting thing that is happening every day here," I said, "people at home would love to hear about them, but we're always so occupied that we never find time to write. Could you write down what happened, so that when I get to Canada, I can help folks understand what our work in Africa is like?"

The next day, as we left by car to take the plane for home at a nearby airport, Felino Cambuta handed me his brief case history. Translated into English, it reads thus:

> When we were told to go to Njamba-Sambo, we left as quickly as we could, stopping only to buy some bread and sugar, for we thought we might be away quite some time without rations.
>
> We made good time.
>
> (*I remember an occasion in England, during the war when someone remarked that motorcycles ridden by Canadian despatch riders were Hitler's secret weapons! Our African boys get around rather fast on them, too!*)
>
> . . . But the rain caught us before we reached the village and the mud was frightful. We had several good tumbles!
>
> When we reached Njamba-Sambo we found crowds of people there. The men were seated in little groups about open fires on the ground. We learned at once, from their chatter, that the patient was still alive and that she had given birth to twins. It was also apparent that a new complication had arisen.
>
> One man was chanting away, "Who holds the placenta by witchcraft? Why will he not let it go?"
>
> Another was praying out loud, "Oh God, take hold for us. Make it come away!"
>
> We went inside the hut. It was dark and smoke-filled. The thatch was poor and rain had come in and soaked everything. The room was packed with women, old and young. We found out that the husband had been away for some months working on a distant plantation and that the woman herself had been ill with fever for two weeks before the onset of the labour.
>
> The twins, who were obviously premature, were just lying there. No one had dared touch them.
>
> We put everyone out. It was not easy to find soap and water to wash

(*Continued on page* 26)

**Missionary Doctor recently arrived on furlough from Angola, West Africa.*

SERVICE CLUBS AND THE CHURCH

One million Canadian men wear buttons of Rotary, Lions, Kiwanis and six other clubs—they spend ten million dollars a year to help others — but can a Christian effectively work in them and in church?

By E. L. HOMEWOOD

CANADA'S service clubs are attracting more and more men into their memberships. And a large majority of the one million or more Canadians in Rotary, Lions, Kiwanis, Optimists, Progress, Civitan, Gyro, Kinsmen and Cosmopolitan Clubs are also Church members. But comparatively few of the hard-working service club members are active churchmen.

What is the attraction of service clubs? Do they perform real "service," or are they a sort of businessmen's fraternity, where grown men can cut-up like boys they subconsciously wish they still were?

Attendance at most club luncheons could leave a visitor with the impression that it's "all for fun." Lusty singing and a weird assortment of gags and tricks are not uncommon. There's a "yea team" atmosphere wherever Rotarians, Lions, Kiwanis and the others meet.

But beyond all the rah-rah and mirth—termed "good fellowship" by service club men—a great deal is accomplished in the field of community betterment, national advancement and international understanding. Aid to crippled children, development of juvenile sports, fresh air camps for the underprivileged, provision of recreation and health facilities, public speaking in schools, safe driving, food for the hungry are just a few of the projects undertaken. Some of the clubs promote cultural development through music festivals, opera and other means. The international field is approached through scholarships, food for hungry nations, and sponsoring visits of teenagers to the United Nations headquarters.

Kinsmen, the only all-Canadian club, sent 50 million quarts of milk overseas in four years. In Peace River, Alberta, the local Kinsmen built a $70,000 community centre out of an old U.S. Army warehouse they moved in from Dawson Creek, 200 miles away.

The Toronto Rotary Club has raised over $265,000 in the last 12 years for projects ranging from dental research to a heart clinic. Canadian Rotarians contribute thousands of dollars annually to the Rotary Foundation for international scholarships.

A Winnipeg Lions Club sponsors a clinic for spastic children, and another in St. John's, Newfoundland, finances treatment for deaf-mute youngsters. Lions raised a half-million dollars in Canada for the British Child War Victims' Fund, and another sixty-five thousand for Food for Britain.

Canadian Kiwanians this year launched a "good reading" campaign. The 13th annual Kiwanis Music Festival in Toronto saw over 8,000 talented young people competing, from about 150 cities, towns and villages across Canada. Thousands of dollars in scholarships were awarded.

The good, unpublicized work done by service clubs is inexhaustible. The methods used to raise over ten million dollars annually to carry out these projects are sometimes open to question or criticism. A few manage to support their work through concerts and banquets, but many rely on bingos, raffles and other forms of gambling.

Non-Political, Non-Religious

Most of the clubs emphasize that they are non-political and non-religious. Some even ban discussion of these controversial subjects at their meetings.

Fred Edge, writing in *Liberty,* says that the least-founded criticism of service clubs claims they act as a substitute for religion.

Service club members were rocked in 1951, when Pope Piux XII, through the Vatican newspaper, *L'Osservatore Romana,* issued a decree forbidding Roman Catholic clergymen from joining Rotary. Hardly had the initial shock subsided, when the decree was broadened to include Lions, Kiwanis and service clubs generally.

The hassle was finally ironed out when the decree was properly interpreted as applying only to membership by Roman Catholic priests in Rotary, which, in some countries — particulary in Latin America —had been identified with a form of freemasonry, according to the Vatican newspaper. At the height of the confusion, Rotary International President, Arthur Lagueux, said the club many years ago asserted, by convention action, this stand on religion: "Each Rotarian is expected to be a loyal member of the church or religious community to which he belongs. Rotary has absolutely no connection with Masonry."

Such a statement from the head of the oldest service club may officially answer the critics, but do members of these clubs interpret their service in the light of "inasmuch as ye have done it unto one of the least of these My brethren . . ."? Can a Christian take an active part in service club work and still do a good job in the Church? Is Church work suffering because so many men are service club members?

"The Church Is Suffering"

"In approaching others to assume a responsibility around the church, frequently it appears as if our people become so loaded down with extra worthwhile activities, such as service club work, that the church is actually suffering," says Dean D. Panabaker, secretary-treasurer of a large industrial firm in Hamilton, Ontario. "I strongly feel that our first allegiance in this matter should be the fountainhead of all such activities, namely the Church. However, in seeing the same struggle within the service club to have projects taken care of, and in seeing the same condition whereby relatively few seem to handle most of the load, I rather suspect that, in most cases where service club members use such activities as their reason for not doing Church work, this is an

excuse rather than a reason. In saying this, however, it would be a great mistake not to recognize that certain members of service clubs devote a great deal of time and effort to these activities, and that many of our most active churchmen also assume important responsibility within their service clubs.

"There is possibly no reason why most of us could not do an average amount of work in the Church and in a service club, with the total being only a reasonable offering of time and talent. When a major responsibility is assumed in either, however, the membership in the second is going to suffer seriously."

Mr. Panabaker dropped membership in one of the senior service clubs when he moved to Hamilton, because he felt that it was "better to concentrate my time on one project and what I have undertaken in the Church requires even more than the time I have available." He is a Sunday School superintendent and a Steward.

"Can Work in Both"

F. R. MacKinnon, Nova Scotia's Director of Child Welfare, says he cannot see any reason why a man cannot be a good churchman and give full support to his Church and at the same time be a loyal and valuable member of a service club. "The two only become incompatible when, for some reason or other, the individual devotes all his time to service club activities, shirks his duty as a Church member and finally becomes so interested in service club activities that he stops going to Church or supporting the Church to any extent. I, personally, would not see service clubs within the Church as a vital answer to this basic need. Community service club activities cross racial and religious lines and most of them are truly international in scope. I don't think it is good for any individual to live for his Church alone and so isolate himself from the community that he is not fully aware of and alive to all that is going on in other Churches and groups who may, at times, even be antagonistic to the Church he represents."

But is the Church's work actually handicapped by its men being so active in service clubs?

E. B. Higgins, head of a Toronto firm of association management consultants, says it is. "If a man has achieved any degree of Christian stewardship, then some of his time is going to be set aside for activities in his local Church," he says. "Unfortunately, it is only within recent years that men of our Church have shown a tendency to accept the greater challenges —and ultimately greater satisfactions— which lie in Church work. Under present conditions, therefore, I believe that too many men are directing too much of their energies to activities which in themselves are important but which are not directly related to either their local Church or the furtherance of their Christian belief. Therefore, I would say that Church work is handicapped by the fact that many men direct too much of their time to service clubs. This is not to deny in any way the splendid work done by such groups."

Lacking in Challenge

Mr. MacKinnon takes a different view. "I suspect, but I cannot prove that many churchmen have turned to service clubs because they have found the Church of their choice to be lacking in challenge and perhaps unaware of its social obligations," he says. "If the Church has lost out to service clubs in this respect, I would think it is only in the degree that the Church has become narrow, insulated and restricted in its social and international point of view. I doubt that, by and large, the Church that is dynamic in these areas can or will lose out to service clubs because in the last analysis social and international obligations and friendships are the main appeals of most service clubs."

Clark Ready, general secretary of the Y.M.C.A. in Edmonton, says he believes church work is handicapped to some degree, but adds that most men in service clubs recognize their responsibilities to their church and work just as hard, when they are challenged.

What of the service club programmes? Should the Church be doing the work that now falls on the shoulders of these organizations?

Mr. Higgins says that service clubs meet a real need, and he believes they would exist even if the Church were doing the work which is really its responsibility. "If we were to define the word 'Church' as 'laymen of the Church' then a great deal of the work presently being done by service clubs could be done by Church-orientated groups," he says. "We find this to be true when we note the rapid growth of the AOTS clubs across Canada. Here is a 'service club' type of organization which is centred in the local Church community and its rapid growth testifies to the fact that it is meeting a real need. Perhaps what is necessary is that a greater sense of Christian dedication be taken into existing service clubs by men who are willing to be living examples of applied Christianity."

Complements Work of Church

According to Mr. Ready, service club work augments the work of the Church. "Most service club work is in fields where the Church is not particularly active, nor should it be," he says. "Service club work complements the work of the Churches and it provides many of our men and women, leaders in our communities, with opportunities for personal service which they otherwise would not be challenged to undertake. Hasn't the Church recognized

(*Continued on page 27*)

Rev. J. A. Davidson

Mrs. E. McKim

R. J. Fraser

Mrs. J. Shilton

• What is M.R.A?

Ad Lib

By J. A. DAVIDSON

IT IS probably rather naïve of me to ask this question, but just what is Moral Re-Armament?

What do they want? Who are "they", anyway? Who picks up the tab for their obviously costly activities? Why? What about that full-page advertisement that appeared in some of our big newspapers early this summer? Is the movement in some ways a widespread and influential lobby? And if so, for what purposes and on whose behalf?

I do know that M.R.A. is the successor to the pre-war "Oxford Group." I've looked it up in a few recent reference books, and read Horton Davies's careful assessment in his book, *Christian Deviations*. I follow M.R.A. activities as they are reported, rather vaguely, in the press. I've read some of the well-prepared literature of the movement, including the book that was sent out last fall to the ministers of our Church through the generosity of an anonymous donor. But I am still puzzled. In fact, I am sufficiently puzzled to be a bit suspicious.

My suspicions may be quite unjustified. I do hope that they are. Perhaps if I could learn more about the purposes and inner workings of M.R.A. my suspicions would be allayed—but the strange secrecy about such things only intensifies them. I am puzzled by an organization that obviously has a great deal of money to spend but is reluctant to discuss its sources of income. The answer to that one, of course, is that the financial affairs of M.R.A. are none of my business. So—they have their secrets and I have my suspicions.

I remember the old Oxford Group. Dean Sperry of the Harvard Divinity School described it as "the Salvation Army in a dinner jacket." (Is that fair to the Salvation Army?) For many people it did seem to provide a road out of the wilderness of bewilderment and purposelessness. It claimed many saintly souls as adherents. I have no doubt that it provided a channel of grace for many. But there was something unwholesome about it. The anything-you-can-confess-I-can-confess-better gambit of some of the enthusiasts smacked of exhibitionism of a rather nauseating type. Many of them seemed curiously preoccupied with the problems of sex. Astounding to outsiders was the excessive adulation of Frank Buchman and the apparent attribution of infallibility to him. The genteel arrogance of the initiates toward those who hadn't seen the light was infuriating to the lightless. (I do hope that my readers who were "groupers" will appreciate my frankness here—I know that they respect utter frankness; they were pretty frank fellows themselves.)

But this post-war development seems to be the Oxford Group *plus*. And it is the *plus* that worries me. On the level of personal religion I have no quarrel with it, although it is not quite my dish of tea. But it now seems to have purposes which transcend personal religion — and in that realm the candour which characterizes it at the personal level seems to have disappeared almost completely.

For example, a couple of years ago the International Confederation of Free Trade Unions (a militantly anti-Communist organization) accused M.R.A. of interfering in trade union activities and of trying to establish "yellow unions." And it asserted, "The source from which the Moral Re-Armament movement draws its necessary funds are completely unknown. All that can be said is that those who supply the money must be very well off." That is a serious charge and a damning suggestion. What do the leaders of M.R.A. have to say about that?

What does M.R.A. do in addition to holding conferences and producing inspirational plays and putting out literature to tell us that M.R.A. is our best ideological defence against Communism? (Last year *Time* said, "It is possible that many people would, if they understood M.R.A., find Communism less nauseating." Well?) Is M.R.A. all husk and no kernel? Or what is in the kernel?

Should M.R.A. alarm us? Or merely amuse us? Or is it deserving of our enthusiastic support? Just what is M.R.A. anyway?

• Newfy in Ontario

Au Revoir, Anne

By ELEANOR McKIM

THEY are getting a new secretary in the office up at the United Church Training School. Likely, by the time this reaches print Miss Anne Hunter will be sitting there in the office answering the telephone and whatever else the secretary at the Training School does.

If you should go in and see someone who has short, brown hair; is a nice comfortable size and age and who smiles at you with a wonderful, straight-from-the-heart friendliness—that will be Anne.

Anne belongs to St. John's in the special way in which Newfoundland people belong together. St. John's is really not a small town, nor is it Scotch. Yet the people here are knit together as closely as in a small Scotch community. I suppose most United Church people in St. John's would know who Miss Hunter is even if they were not actually acquainted with her. They would most certainly know who she is if you said her mother was a White.

She comes from a long line of Methodists and is an integral part of the church scene here, both W.M.S. and general congregational activities. So are her sisters and her cousins and her aunts—not to mention her nephews, nieces and in-laws. The church she attends seats twelve hundred people and everybody knows which pew under the right gallery is Anne's. That is because she has sat there practically every Sunday of her life since she was a little girl. The sentiment surrounding the family pew is one reason why it is only within the last two years that the system of rented pews was discontinued in St. John's churches.

Anne has served as an elder on the Session of her own congregation. It is surprising that, while the churches here are in many ways intensely conservative, they have elected women to the Session for years. Perhaps the fact that there were no uniting Presbyterians or Congregationalists had something to do with this tradition. In any case, the Congregationalists united with the Presbyterians here and formed a continuing Presbyterian Church, while the Methodists just changed their name to

• The Symbols

United Church and went right on being Methodists. Many of the church trends on the mainland haven't touched us, though there is now a tendency toward the big morning and the dwindling evening congregations, especially in the summer.

The bank in which Anne worked will miss her. She was with them, except for a short interval in Toronto, for twenty-five years. During that time she rose to be head of her department.

Perhaps one would wonder why a successful business woman would leave her comfortable apartment and her place in the community and go off to Toronto to be a secretary.

Some visitor from the mainland is bound to say that she probably wishes to escape from the Newfoundland weather. Not so. Believe it or not, we who live here really come to like our weather.

The explanation lies in the fact that it is the Training School to which she is going. She will no longer be devoting her energy and ability to the business world but to the church, which is what she wants. As Anne says, "I'd rather be doing that kind of work. I ought to have changed years ago." That is how it is with Anne.

We all wish her well and are going to miss her from St. John's. However, we are proud to send yet another good person to Toronto. As one of our women said, "I'll say this much for that bunch down there in Toronto—they know a good thing when they see it!"

The Doorbell Rang

By R. J. FRASER

THE cheery lilting voice on the telephone sounded to me like that of a little schoolgirl. "I wish there were someone here who was in the state in which I used to be, for, my, how I could help them now!"

Puzzled, I called my wife, and then listened on for a moment longer, to a slightly lower note, tinged with a bit of sadness. "But I guess not yet, though. Because when I go amongst the people who have known me I must have a new dress, and a hairdo, for I want to look like what I am now professing to be."

When my wife replaced the receiver she corrected me. "That is no little schoolgirl," she said. "That's my alcoholic old lady. No wonder you didn't know, for even her voice is changed."

She was reputed to have been an alcoholic for nearly fifty years, and recently three women—who were members of the same women's society of their church—were asked in turn to handle her seemingly impossible situation. The first woman, with whom she lived, did all, and more, than one could reasonably expect of any friend. When, after each successive bout, she was beastly sick, her companion nursed her. She cooked dainty foods to tempt her abused and jaded appetite. She cleaned up awful messes after her. In selfless attention, just as Jesus washed other people's feet, she literally used the "towel." But, when the old lady had recovered, and her income cheque came along, she went out and got intoxicated again.

The second woman, of a different temperament and line of action, was enlisted. Kindly, earnest, but commanding, she figuratively rolled up her sleeves, and rustled about through the old lady's room until she unearthed a half-emptied bottle and poured the contents down the sink. She laid down the law. "No more of that, now!" she declared. Then rolled down her sleeves, brushed off her hands, and left. She symbolized the "sword."

When the badly frightened culprit had gotten over the spanking, and regained her aplomb, she slipped out and obtained another bottle.

Then they asked the third woman to call. There may be truth in the old saying, that it takes a thief to catch a thief, but not that it must be an alcoholic to help an alcoholic. For this gently-reared woman had never touched a drop of liquor in her life. But she used her deep and poignant experience of the meaning of the cross. Simply, quietly, she talked about Jesus, and, amazingly, the old lady broke down and sobbed, "No one, ever, talked to me like that before," and before this third emissary left there was a pathetic self-surrender and an extraordinary peace.

Symbols of the gospel—the towel, the sword, the cross. And the greatest of these . . .

• Disguised Wares

Prudence in the Parsonage

By JEAN SHILTON

THE first book salesman who comes to my front door and says frankly, "Madam, I am selling books and I want you to buy one," will at least get a warm smile and he might even sell a book.

Book salesmen, I am convinced, all take a course in the Approach Indirect. They are never selling books, or at least they never admit it. They are making a survey, or they have a gift for my children, or they come on a matter of urgent public importance. I have been fooled so often that I suspect every young man who walks into the yard carrying a brief-case.

The last one who called was from the Old Fashioned Press and he wanted to ask me a few questions. Once inside the living room *he* invited *me* to sit down and for thirty minutes he tossed out clichés about child psychology. He forgot about the questions he was going to ask, and in the end I declined to take the $720 worth of books he wanted to give me "entirely free, no catch, except . . ."

He didn't know very much about psychology, child or any other kind. He told me kids weren't gettin' much uv an ejjucation these days, as almost anyone who listened to him would be prepared to admit. His company, he said, had combined the psychologies of Freud (pronounced Frood) and Adler and had produced for children this Plan of Learning which he wanted to give me. He never once referred to his wares as "books"; "Plan of Learning" was the accepted terminology. The child who followed this Plan of Learning would soon know everything. Then he would no longer need to ask questions, a very degrading activity which leads directly to feelings of inferiority. Instead, all his friends would ask him questions which,

(*Continued on page 26*)

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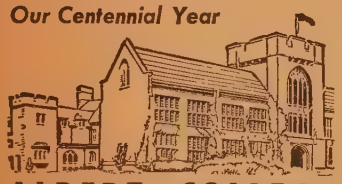

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Can you point out any authority in the Bible for closing churches in the evenings?

A. No. And we don't know any ministers who would want to close them down if they had a reasonable number of worshippers wanting them kept on, *and willing to back up their wants by attending.*

Q. Who sets the salaries for General Council Officers?

A. The General Council.

Q. Our minister keeps reminding us that people are living longer and that the Church has a responsibility to older people. Can you tell us if the proportion of elderly people is increasing?

A. Canada's population increased 10 per cent. between 1941 and 1951. Numbers over 65 increased 41.5 per cent. in the same period.

Q. What have been the results of Ontario votes for commercial Sunday sports?

A. On the whole small communities have voted for sports. 18 larger centres voted against them, and five for. To date 46 communities have favoured Sunday sports, and 26 have opposed. Total votes cast: 223,000 for commercial sports; 253,000 against.

Q. To which does the United Church give greater support, Home or Overseas Missions?

A. The recommended 1956 appropriation is: For Home Missions, $1,285,000; Overseas, $895,000.

Q. Is it usual for a congregation to have more elders than stewards?

A. Normally so in large churches. In small churches it is often the other way. Total elders for the United Church, 39,588; stewards, 49,964.

Q. Does a United Church congregation have to use the Hymnary if it prefers some other hymn book?

A. It should be remembered that great freedom, particularly in matters of worship, has been granted to all congregations of the United Church. We should think a normal congregation would want to provide the *Hymnary* especially for its young people and children, although it can be understood why older people might prefer some other book they loved as children.

Q. Why should a church want to have six or eight men carrying the collection plates down the aisle when two would be quite capable? Ours aren't that heavy.

A. If you are going to call it "the collection" we suppose it would be all right for one person to bring it up. But if it is "the Offering" its presentation should be one of the most significant and dignified parts of the Service of Worship.

Q. How long should a sermon be?

A. We have heard long 10-minute sermons and short 50-minute ones. We note that many United Church ministers who are proving to be effective preach about 25 minutes. We know of some good ones who preach 20 minutes, and others whose sermons are 35 minutes. We seldom hear any comment on the length of a good sermon. Poor sermons are always too long.

Q. Our minister has been with us for two years and has never called. How can we get him to meet the other members of the family who aren't very interested without seeming to criticize him?

A. Invite him for dinner.

Q. Is it considered wrong in the United Church for ministers to dance?

A. Not by us.

Q. Is the United States more Protestant than Canada?

A. Yes. The U.S.A. is about 20 per cent. Roman Catholic; Canada, 43 per cent.

Q. We have heard that in the U.S.A. there are many divisions among the major denominational groups. Others have implied that they are getting well united. Can you find out about this?

A. 19 million Baptists are divided into 27 bodies. Nearly 12 million Methodists are in 22 groups, although over nine million have come together in one church. Seven million Lutherans are divided into 19 bodies.

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

HOW would you like to be an organist? Henry Walker gives a recital once a month after the evening service at Lanevery church. Two of his special pupils, Pat and Ivor Evans sit behind him while he plays, fascinated by his brilliant musicianship. He never plays a wrong note, and seldom needs a music score before him, since he knows many of the works of Bach, Mendelssohn and Widor from memory.

The organ is an ancient instrument. It is mentioned in the Bible, but that type of organ was small enough to be carried about by the player. Nearly ten centuries ago the organ was cumbersome and noisy; it often frightened people who attended church. It had two keyboards, each with twenty keys nearly four inches wide. It was played by "two brethren of concordant spirit who sat side by side and smote the keys with their fists," while seventy other brethren behind the scenes pumped wind into the bellows. The modern organ has a touch as light as a piano. The player has from two to five keyboards or manuals before him, with as many as a hundred stops, each of which opens a set of pipes of various tone quality. There are several pistons and couplers connected with these manuals which permit the player to use every possible means of expression. Then there are thirty pedals for the feet, so constructed as to be played easily by the toe or heel of either foot. Students find it difficult at first to obtain freedom of the feet, because the left foot wants to follow the left hand. Pat and Ivor are beyond that stage. One of them sometimes plays the hymns for the service.

It will be some time before either of these musical teen-agers will be able to play the Bach Toccata in F as brilliantly as their teacher did last Sunday night, and from memory, too! Of course, the reason Henry Walker is a concert organist is because he loves music, and for twenty years has spent about two hours every day practising on his beloved instrument. We all admire people who become experts.

MUSIC MAKER'S PLEDGE

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

We welcome the following new members to the Music Makers' Circle: Carl Jewell (8), Ruth Owens (11), Phyllis Tamlin (11) and Nancy Tamlin (10), all of R.R. 1, Woodville, Ont.; Heather Wright (7), 24 Birch St., Collingwood, Ont.; Elizabeth Brooksbank (19), R. R. 2, Turnerville, Ont.; Sharon Pole (15) and Donald Pole (12), R.R. 4, Chatham; Barbara Mercer (11), Florence Mercer (9) and Linda McLean (9), all of 3580 St. Clair Ave. E., Scarboro, Ont.; and Susie Vincent (9), 19 Eden Place, Burlington, Ont.

A Uniting Church

St. John's Evangelical and Reformed Church, Snyder, Ontario, founded in 1834, one of the first churches in the community, was received into The United Church of Canada at a special service when the Moderator, Rt. Rev. George Dorey, D.D., preached the sermon. Over 300 attended the reception which followed. The former pastor, Rev. J. S. Huebschumann, retired in June after serving the church for 34 years. Some time ago the members appointed a committee to study the situation, and recently by congregational vote it was decided to sever connection with the Western New York Synod of the Evangelical Reformed Church and join the Canadian Church. Niagara Presbytery officials took part in the service. Rev. W. H. Martin was inducted as minister on June 27th.

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Campers from every province in Canada, sixty-eight of them with twenty-three leaders and guests from India, Formosa and Trinidad made up the Second National C.G.I.T. Camp held for eleven days on the shores of Skeleton Lake, Ontario. They shared the joy of a Christian community, searching for an understanding of the nature of God. They probed deeply into the meaning of the Christian faith. They considered many aspects of Canadian Girls In Training, participated together in camping activities, and they shared a unity —unity symbolic of vanishing barriers in the shrinking world.

As usual the special guests, Miss Sarojini Moses of India, Mrs. Leone Su How of Formosa, Miss Bernice Sinanan, Trinidad, and Miss Muriel Harrington, Bolivia, with Miss Jessie Rosser, India, made a vital and sparkling contribution to National Camp. They brought into sharp focus the essential oneness and mutual understanding which is possible for all members of human society and presented the uniqueness of the Christian Faith out of a depth of rare experience and conviction. L. B.

The President of the Manitoba Conference has been saying it with flowers. *Rev. D. B. Sparling,* Virden, Man., won the top award of 32 points, the J. C. Cory trophy with a prize of $5.00 at the Third Annual Virden Horticultural Show. He won also $3.00 in stock for the best gladiolus spike in the show.

Rev. R. Purves-Smith, presently at Western United Church, Ottawa, takes over the pulpit of Cityview, Ont., Church, on October 1st.

Miss Beatrice Wilson, Executive Secretary of the Dominion Council of the Woman's Association, following General Council will leave for Saskatchewan and Alberta to visit Presbytery and Conference Woman's Associations.

Rev. Albert Burnside has been inducted into the St. Enoch's Charge, Toronto.

Rev. C. D. Matheson, coming to Toronto from Summerside, P.E.I., was inducted into the Charge of Danforth Avenue United Church, September 12th.

Mr. J. Wesley Coburn received a framed picture of St. Andrew's Church, Harvey Station, N.B., to mark 56 years as a member of the choir.

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Chaplain's Retreat

Ministers from five denominations attended the eighth annual Tri-Service Retreat and Conference of Protestant Chaplains held in Muskoka. The event was authorized by the Minister of National Defence and conducted by the Canadian Council of Churches. United Church chaplains under the chairmanship of Rev. Harold Young, D.D., spent most of their session catching up on the latest developments in the life of the Church.

Flight Lieutenant Rev. John Thompson Irwin, Edmonton, Alberta, and *Flight Lieutenant Rev. John Piercey MacLean,* Goshen, N.S., were recently inducted as chaplains at a special ceremony in the Protestant Chapel, RCAF Station, London, Ontario.

Rev. J. C. MacDonald, D.D., Trinidad missionary for 40 years, having completed service as Visiting Minister at St. Andrew's Church, Sydney, N.S., is leaving to take up an appointment in Grenada, B.W.I., under an arrangement between the Colonial Committee of the Church of Scotland and the Presbytery of Trinidad.

Rev. J. E. Clarke and Mrs. Clarke, the former Thelma Elaine Love, now at New Lowell, Ont., were married in a ceremony conducted by their fathers, Rev. A. J. Love of Ottawa and Rev. J. T. Clarke, Centralia.

F/L John F. MacKay, Protestant Chaplain at RCAF Station, Chatham, N.B., has been transferred to the RCAF Station, Aylmer, Ontario.

In a recent magazine section of the *Vancouver Province* the Personality story was of *Rev. Thomas Keyworth,* White Rock, B.C., who came from Britain to British Columbia more than half a century ago and travelled the Prince Rupert area on foot or in whatever conveyance was available as a lay preacher. He later went to Columbian College and was ordained by the Methodist Church.

At the *Family Camp Kasota Beach,* Sylvan Lake, Alta., directed by Rev. W. H. Moss and Mrs. Moss, fifteen families were represented. The usual programme of Bible study, family life discussion, a Vacation School, Vespers and Campfires was greatly enjoyed.

New Days New Ways

At the Outgoing Missionaries' Conference at Five Oaks Christian Workers' Centre, Ont., attended by sixty missionaries and their children, Dr. Leland Albright stated, "We must learn new techniques of collaboration for fitting into the racial and economic levels of the Christian churches with the Christian nationals with whom we work." He felt that the Conference emphasized these things.

Churches

Baptist

Delegates to the triennial assembly of the Baptist Federation of Canada in assembly at Wolfville, N.S., urged that the Canadian Government protest to the Government of Colombia over alleged persecution of Protestants.

- Opposed the appointment of Canadian Envoy to Vatican
- Pledged support of government legislation and action designed to condemn and eliminate racial discrimination
- Condemned secularization of Sunday
- Attacked gambling practices
- Called for programme of Alcohol education in schools
- Agreed to launch educational programme in churches and Sunday Schools to make the history and purposes of the Sabbath better known.

United Church

Dr. Homer Lane, Assistant Secretary of Board of Evangelism and Social Service at the 9th annual Conference on Evangelism warned that the "alarming shortage of ministers" may soon cost The United Church of Canada its place among the leaders of religious groups in this country. To avert this, he asserted, the Church should throw all its resources into a long range recruiting plan.

Three Jubilees

The Methodist Church celebrates three jubilees during the year 1956. Methodism was introduced to *South Africa* by British soldiers in 1806. Services of thanksgiving and multiracial meetings as well as praise festivals, retreats and sectional conferences are on the programme of celebration climaxed by the Annual Conference in Cape Town where Methodism began. In *Switzerland* a German Methodist missionary began work in February, 1856. The centenary was marked by a conference at Lausanne where speakers from England, Belgium and Germany took part. A sailor converted in Brooklyn, New York, brought Methodism to *Norway*. He established the first congregation there Sept. 11, 1856.

The Crossley Hunter United Church, built in 1891 near the site of a Camp Meeting, twenty miles from London, and named for the two evangelists, celebrated its 65th anniversary with Rev. Ernest Crossley Hunter, D.D., Toronto, as guest speaker. Two gifts accepted by the minister, Rev. G. A. Shields, were a Family Bible given by the evangelists to Henry Brown, grandfather of Miss Irma Rutherford, Toronto, the donor, for allowing the Camp Meeting on his land; and a framed photograph of the first choir.

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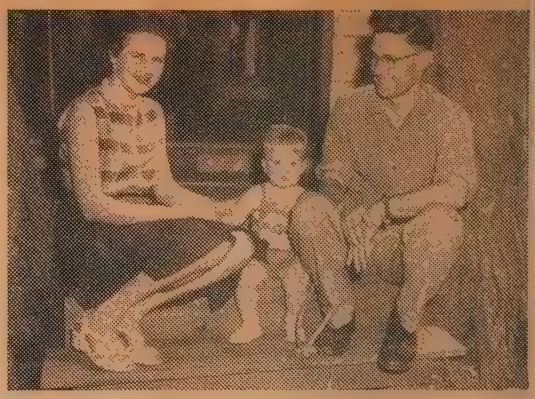

Rev. and Mrs. John Henderson and son Geoffrey pause on cabin steps. Mrs. Henderson directed young people's programme.

AT BERWICK CAMP

BY the hundreds they flocked into the big outdoor chapel. Men and women —young, middle-aged and elderly— they gathered in the shade of the tall, straight hemlocks.

An aging but agile man stepped to the platform. With a pleasant southern drawl, his challenging voice boomed out: "Children learn to swear at home; they learn to lie at home; they learn to be dishonest at home; and they learn to pray at home. What are they learning in your home?"

It happened at the 85th Berwick Camp Meeting, in Nova Scotia's Annapolis Valley. The voice was that of Dr. Harry Denman, secretary of the Board of Evangelism, Methodist Church, U.S.A.

Looking at the radio microphone in front of him on Sunday afternoon, Dr. Denman remarked: "They tell me I'm not to stomp or pound the pulpit. That's going to be a great handicap." But the thousands of Maritimers gathered in the hemlock grove soon learned that it really wasn't. Time and again he challenged them with such statements as "The great need of the Christian Church is to know its Christ."

Berwick Camp is an unusual sort of place. The first tent meeting was held there in 1872 after a local man was enthused by a similar event in Boston. He gathered a group around him, bought the property, and the camp was incorporated and held by the Nova Scotia Conference of the Methodist Church. Now Berwick is a combination family and young people's camp, tenting grounds and conference centre. Many of the small, colourful cottages are owned by families who go there every summer. Others are filled by visitors who have to put their reservations in months in advance. Some of the couples who attended this year with small children were there years ago with their parents.

The men got a head start on other campers this year, with Dr. Denman leading a week-end layman's conference. The women attending the W.M.S. school for leaders heard some interesting things about southeast Asia from Miss Margaret Brown of Hong Kong. The young people had a busy round of activities, and the younger children found plenty to do in the new children's centre.

Added to all this were daily sessions of simple but rich Bible study, the thrilling story of missions told by Dr. Sidney

(*Continued on page 26*)

John Williams of Rhode Island, Jean Murray of Kensington, Juanita Zwicker of Berwick and Brian Brown of Halifax have found a shady spot to rest during young people's programme.

Photos by Bailey, Kentville, N.S.

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TWINS

(*Continued from page* 13)

our hands. Actually we had very little work to do. A simple manual procedure was all that was required. When, in a few minutes, we went to the door of the hut and announced that everything was all right and that we had finished our work they couldn't believe us!

But the poor mother was weak and tired. As usual in such cases, from the time the labour began the woman had had no nourishment, and the labour had lasted several days. We took the sugar we had brought for ourselves, got some cornmeal gruel. This we gave to our patient and it did her a world of good.

We were afraid that evil counsel might prevail after we had gone; that there might be divining to fix the blame, accusation and counter-accusation. So we simply insisted that the twins would need expert care and that we must take them with us. We knew that if we did this the relatives would find some way of bringing the mother to hospital.

We borrowed a basket and some straw, wrapped the little ones warmly in an old cloth and put them in their nest on the motorcycle!

There was such a wonderful opportunity to reach many human minds and hearts that we couldn't resist it. We stood in the middle of the crowd and preached to them of truth, light, healing and wonderful new ways of living. They listened well. They had already heard the Gospel for there is a teacher-evangelist in the village. In fact it was he who had insisted on sending a messenger for help in the first place.

We then returned to Dondi. Late in the day, the mother was brought in to the hospital on a bicycle. She and the babies are safe in the hands of Miss Alice Moreira, nurse midwife.

FELINO CAMBUTA.

There are still wonderful opportunities in Africa to serve and to witness to the primitive and backward peoples. Hearts to be won, bastions of the Kingdom to be built, individual and community lives to be transformed in hundreds of thousands of "Njamba-Sambos"!

MOOSE WOODS

(*Continued from page* 13)

more prosperous times, and a changing way of life," she said, as we rose to go. "But still we have an echoing repetition from the past in the names of the people who live here: Whitecap, Eagle, Littlecrow, Royal, Ironside, Bear, Buffalo, and Hawk. These names keep alive the rich traditions of the past, dating back to 1860, when Istahaba started out on his pilgrimage to find a new hunting ground for his people."

I left Mrs. Littlecrow with the expressed wish that the vision and foresight of our Indian policies might make our Indian brothers as proud to be Canadians as we are.

Better housing conditions, the extension of the franchise to treaty Indians, thus granting them equality with other Canadians, will help. But what is necessary, above all, is for us to get to know our native people better, that we might understand their traditions, their problems, their aspirations, and their point of view. Therefore I hope, if not for a moon, at least for the brief space of this article, I've made it possible for you to walk in their moccasins. •

BERWICK CAMP

(*Continued from page* 24)

Gilchrist, and worship services that drew thousands to the camp grounds.

It's difficult to tell how many people benefitted from the Berwick Camp Meeting. It is known that there were 70 laymen at the conference and approximately 400 campers at all or part of the 10-day session. But people were coming and going all the time, particularly on the week-end.

It is known, too, that those who attended went home stronger and richer Christians. Their homes, their churches and their communities will see and feel the difference. And a good number of them will start arranging next summer's vacation so they can go back to Berwick.

PRUDENCE

(*Continued from page* 17)

although it might degrade his friends, would upgrade him and lead directly to superior feelings, positive thoughts, success orientation and things like that. In the end the child whose parents bought the Plan of Learning would end up successful and would make more money than all his contemporaries whose parents didn't buy.

As a further inducement a bureau of information connected with the Old Fashioned Press would answer fifty-two questions a year submitted on their forms. Apparently asking questions of the Old Fashioned Press is not as degrading as asking questions of your friends and relations. Even parents could get in on this and father could, on request, get a ten-minute speech on "Polynesian Art" for his next service club meeting. I saw "sermons" listed too, and I was intrigued by the prospect of the busy minister ordering twenty minutes of "Sin, Its Cause and Cure." But even this added service did not convince me that this Plan of Learning was the answer to all my problems.

The salesman seemed unable to understand my lack of interest. He took away with him in his brief-case, he said, my children's best chance for success. I knew it was useless to explain to him that the kind of success he meant was the last thing in the world I wanted for my children.

To the Maritimes

Rev. "Bob" McLaren, Naramata, B.C., will travel to the Maritimes following the General Council at which he is a Commissioner. Accompanied by Mrs. McLaren and Rev. John Stewart, Principal of the Atlantic Christian Training Centre, he will meet Church groups of all kinds speaking about the United Church Training Centres.

Kimbourne Park Church, Toronto, Rev. Carman E. Armstrong, minister, held the corner-stone laying ceremony for the new Christian Education Centre Sept. 9th. The Very Rev. A. A. Scott, D.D., bringing official greetings, was introduced by Mr. R. B. Mills, who turned the first sod in June. Mr. J. R. Russell, chairman building finance committee, laid the stone, assisted by Mr. H. S. Hoult. Mr. H. R. Tufts was chairman, and Rev. A. D. Matheson, D.D., and Rev. Nobel Hatton with Mrs. C. K. Pilkey, took part.

East Plains (Ont.) Church, Rev. E. A. Chester, minister, held a dedication service, when the Rev. Sylvanus Edworthy officiated, assisted by the Rev. John Mutch, D.D., and the minister. The long and honourable past as well as present needs are represented in the architecture and appointments. The site and cemetery go back to 1843. Sunday School was held before that.

Greenwood Church, Baddeck, N.S., Rev. Alex J. Farquhar, minister, honoured a man greatly revered and beloved in church and community when they dedicated a Hallman electric organ in the name of Murdock Douglas MacAskill, who died the following morning. It was purchased through the gift of a friend and local subscriptions.

SERVICE CLUBS

(*Continued from page* 15)

the value of service club with its formation of numerous AOTS groups?"

The service club provides friendships which in the modern world are all too few, says Mr. MacKinnon. It also provides avenues for social and international action and this, too, is a necessity of our time.

"The Church might have encompassed all of these areas if it had set out to do so in the beginning, but I doubt it," he says. "It might not have been good for the Church if it had done so. I think we know of Churches that have sought to do this and the results have not been encouraging.

"Perhaps I can sum it up by saying that I do not see the Church and service clubs as necessarily competitive or mutually exclusive. If people turn too much to service clubs and away from the Church, it may well be that the Church is falling down on its job. Reasoning this way, the Church should use the service clubs as a constructive force for good in the community and as a spur to its own programme."

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The Seven and Sam

By Mary Urmston. (Toronto: Doubleday Publishers.) $2.75.

Reviewed by Helen M. Wilson.

The most frequent request from children in any library is for mysteries. Here is one that will satisfy them, particularly youngsters in the fourth or fifth grade. They just must find out why Sam, the horse, disappears; where he goes; and who takes him. The plot is simple and the clues are easy to follow. Mary Urmston has scored again with children of the age she knows so well.

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Conducted by M. MACDONALD

The Chatterbox

THE other day a publisher telephoned asking about our Book Number. We were able to say it had been decided THE OBSERVER for November 15th would carry a special Book Review Section. . . . We get excited this time of year. The desk is piled high with catalogues and the most interesting looking books come in on every mail. We were unwrapping *An Historian's Approach to Religion* by Arnold Toynbee when Dr. R. C. Chalmers came into the office. "Would you . . . ?" we began, holding up the book. . . . "*Would I!*" was the quick and delighted response as he held out his hand, so the review will come from the Professor of Systematic Theology, St. Andrew's College, Saskatoon. Our reviewers will be very busy for a while.

Reinhold Niebuhr: His Religious, Social, And Political Thought

Edited by Charles W. Kegley and Robert W. Bretall. (Toronto: Macmillan.) $6.50.

Reviewed by J. A. Davidson

Reinhold Niebuhr is probably at present the best-known and most widely read theologian in the English-speaking world. This volume is a study of his astounding intellectual versatility and an attempt to assess his influence and importance. The articles by the twenty contributing scholars are of uneven value, but some of them are outstanding. To me the most interesting parts of the book are the opening and closing essays, both of them by Niebuhr himself. I am not sure that this book really provides an introduction to the work of Reinhold Niebuhr, but it certainly should be an appetizer for those who have yet to wrestle with Niebuhr, and for those who have read Niebuhr it is a useful critical summing-up.

The Lively Oracles

By Ernest Marshall Howse. (Toronto: Thos. Nelson & Sons (Canada) Ltd. $4.00.

Reviewed by R. F. Schnell.

The Lively Oracles, "the Old Testament story in one volume," contains a series of 21 sermons (more aptly called essays) which Dr. Howse, the minister of Bloor St. United Church, Toronto, preached to a regular Sunday morning congregation. The book is a popularization of Old Testament introduction of both a literary and critical

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WRITE FOR PROSPECTUS

ment Canon. The author's purpose is "to piece together from the commonly accepted conclusions of research scholars a simple, clear outline of history which would enable the general reader to relate the varying books to their times and circumstances."

A book of such scope within the compass of 220 pages is bound to suffer limitations. The author must deal in generalities, and many things of paramount importance are omitted. One would, however, expect to find in the first section some reference to the Exodus, the event of profound theological significance for the whole Old Testament. Isaiah is not so much a philosopher-statesman as the man of faith. Hosea cannot be adequately understood except against the whole background of the covenant relationship. The teaching of Jeremiah deserves more than two paragraphs in a whole chapter. One understands, of course, that the book represents the "sermons" as they were delivered, but for the purposes of publication the frequent summaries might well have been omitted and the space devoted to "weightier matters." The opening chapter is particularly disappointing. Here the Bible is called the record of "man's search after God," of "man's spiritual development." Yet one need not read beyond the third chapter of Genesis to discover that the biblical emphasis is God's search after man.

However, one should not expect everything in a brief outline. And if the theological side leaves something to be desired, at least the author has sketched the historical setting of the Old Testament from the eighth century onward. He has shown how the books are related to the history. He has appreciation for the literary quality of the Old Testament. He has shown how the Old Testament became a book. Thus he has made some contribution to the solution of a problem of increasing concern, namely "the progressive neglect of the Bible in our society."

For Youth

The Exploits of Xenophon

By Geoffrey Household (Toronto: Random House of Canada Ltd.). $1.95.

Two youth books reviewed by Honor Buttars

This is a Random House World Landmark Book for young people. The series includes in its 22 titles subjects—historical and biographical—that have no connection with the U.S.A., unlike the Landmark books.

Geoffrey Household has produced in a much shortened form and in a modernized style Xenophon's *Anabasis*, which was first published about 371 B.C. It was the story of Xenophon's experiences in Cyrus' army campaigning against the Persians. When Cyrus is killed and his army defeated, Xenophon, a Greek nobleman, is chosen by the men as one of their new commanders to lead them on their hazardous trek out of enemy country back home a thousand miles away. The author calls it "the very first book of war reminiscences which has come down to us," and he has the hero describe the happenings in the first person instead of the third, as in the original piece. The style is both vigorous which are of men in action and combat, are quite striking. If there is an unspoken commentary on war to the modern child, it is that weapons may have changed, people may have become less casual about death in warfare, but the reactions of human beings in the main to fear, hate, greed, love and loyalty in the time of crisis are much the same over the centuries.

The Mississippi Bubble

By Thomas Costain. (Toronto: Random House of Canada Ltd.) $1.95.

This is a Landmark Book, one of sixty titles put out by Random House for boys and girls dealing with American historical and biographical subjects. Thomas Costain is known to most of us as a popular novelist, but this account of the beginnings of New Orleans is not fictionized. It begins with the explorations of La Salle at the mouth of the Mississippi, followed by the colonizing work of the Iberville brothers—Pierre and Jean Baptiste. The latter brother was to lead the colony bravely and wisely through its first difficult years. But the man who was to give the name of Mississippi a real notoriety in France was a young Scotsman, a gambler by the name of John Law, who in the hope of reaping great wealth from this new land set up a company called the Company of the Mississippi and Occident. The French scrambled so greedily and in such great numbers for shares in it that a tremendous boom was created, but finally swollen by these investments beyond the possibility of redemption it burst like a bubble. Thousands were ruined and severe repercussions were felt in the new Mississippi settlement, which proved in the end not to be all detrimental. Thomas Costain has made this section of new world history very readable to the young teen ager. The publisher has suggested that the reading age for this book is 11-14, but in the opinion of the reviewer this top age limit should be extended.

The book is attractive in format, neat and easily handled, the text under two hundred pages in length. The print is large and clear and there are a goodly number of drawings to illustrate the story.

Northern Trader

By H. S. M. Kemp. (Toronto: Ryerson Press.) $3.50.

Reviewed by Jesse H. Arnup

"I had read so many stories of the North that were palpably turned out in Chicago and points east that my ire arose. . . So I bought a battered typewriter from Charlie Hives at La Ronge for twelve dollars and went to work." Alas! only rejections followed until a course in journalism taught him how to write. He had an abundance of material. Born in the North, where his parents were Anglican missionaries, Kemp returned to it as a young man in the capacity of fur-trader. His first child was born in a remote Indian village. The book is crammed with incidents characteristic of life in the North, five years of it beyond the Churchill River. I enjoyed it; now my young granddaughter is reading it eagerly.

Book Note

A Special Exhibition of rare and famous Bibles since 1456, together with the work and masterpieces of the world's great printers, will be held at the Royal Ontario Museum, 100 Queen's Park, Toronto, Sept. 11-October 13th.

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Beaverlodge United Church requires full time minister. Three-point charge Peace River Presbytery. Write J. O. Johnson, Recording Steward, Beaverlodge, Alta.

Wanted: Minister for Oyen, Alberta, United Church, four-point circuit. Duties to commence Oct. 1st. Apply to C. G. Peterson, Oyen, Alta.

Foam Lake five-point charge, Yorkton Presbytery requires minister. Kindly write to Secretary Pastoral Relations Committee, Mrs. E. O. Johnson, Foam Lake, Sask.

Deloraine-Medora Pastoral Charge now vacant. Interested ministers please write Mrs. J. A. Whitlaw, Secretary Pastoral Relations Committee, Deloraine, Man.

The Franklin Centre Charge, Montreal Presbytery, is vacant. Interested ministers please write Mrs. J. Manning, Franklin Centre, Que.

Williamsburg two-point charge vacant Oct. 1st, 1956, in Seaway valley community. Interested ministers please write Ethan Algire, Williamsburg, Ont.

Douglas Pastoral Charge vacant, three points. Ministers apply to M. G. McNab, Secretary, Douglas, Ont.

Eganville pastoral charge is now vacant. Interested ministers please contact James Moore, Chairman of Pulpit Committee, Eganville, Ontario.

South Burnaby United Church is vacant. Interested ministers write to Rev. A. MacLean, 4006 Imperial Street, South Burnaby, B.C.

Wesley United Church, Toronto, vacant. Ministers interested please communicate with W. G. Chipp, 20th Floor, Star Building, Toronto.

Gladstone (Man.) Pastoral Charge (two-point) becoming vacant Nov. 1st. Interested parties contact B. L. MacKenzie, Gladstone, Man.

Trinity United Church, Grimsby, Ontario, is vacant, due to the death of the minister. Interested ministers please contact Mr. T. L. Dymond, Secretary Pastoral Relations, Grimsby, Ontario.

Bulletin Board

Dr. H. L. Pottle, Secretary of the Board of Information and Stewardship, is to give a lecture on "Social Work and Changing Social Needs" on Monday, November 26th. This is one of a short course of seven lectures designed for church workers, non-professionals and volunteers in the field of Social Work, beginning October 15th under the University of Toronto Extension.

Births

EVANS—To Rev. and Mrs. J. D. Evans, Loreburn, Sask., on August 7, 1956, a son, Stephen John.

MacINNES—To Rev. J. Murray MacInnes and Mrs. MacInnes, Missao do Elende, Cuma, Angola, on Tuesday, September 4th, a daughter, Catherine Ainslie, a sister for Stephen, Norman and Allan.

Adoption

MEIKLEJOHN—Rev. and Mrs. Grant Meiklejohn, Lucknow, Ont., are happy to announce the arrival of a baby girl, Ruth Eileen, who has come to make her home with them.

Ministers' Addresses

Rev. Albert Burnside, 190 Millwood Road, Toronto 7, Ontario.

Rev. J. C. MacDonald, St. George's, Grenada, B.W.I.

Deaths

MR. FRED MANN died in Brantford recently after a short illness, aged 87 years. He served the Church in many capacities for seventy years, working in local, presbytery, conference and General Council levels and as a member of the Board of Home Missions. His love for young people was demonstrated through his deep interest in the Ryerson Beach Camp site. He was the key figure in its purchase, building up and operation.

MRS. EDITH C. ZWICKER, Halifax, N.S., died July 18th. Daughter of the manse, sister of a minister, and mother of Rev. W. G. Zwicker, Russell, Man., she was a member of Fort Massey Church, and a Life Member of the W.M.S. She is survived by three daughters and two sons.

REV. FRANK MILLIGAN died in Huntsville, Ont., August 16, 1956. His was a teaching ministry. Following two pastoral charges in Nova Scotia, he began to teach as Secretary of Religious Education for ten years in the Maritimes and twelve years in Saskatchewan. He also lectured in Pine Hill, Mt. Allison and St. Andrew's Colleges. In 1942 Mr. Milligan returned to the pastorate and was fourteen years minister at Huntsville, where he taught religion in public and high schools. He is survived by his wife, two daughters and two sons.

REV. JOHN F. MACFARLAND died recently at the age of 93. For 34 years chaplain in Ottawa hospitals and for many years treasurer of Ottawa Presbytery, he went in June last to live with his son, Dr. Maxwell T. Macfarland, in Winnipeg. Surviving also is a daughter, Miss Mary E. Macfarland, Director of Nursing, Toronto General Hospital.

MARY ELIZABETH AULD, wife of Rev. Walter R. Auld, Midland, Ont., passed away recently. She was the "Lady of the Parsonage" in Markham for ten years and Midland for twenty-four years and filled that exacting responsible position with credit to herself and much profit to the congregations.

Two members of the Board of Publication recently died:

MR. J. ROYDEN GILLEY, Toronto, former Director of the Department of Extension of the University of Toronto and one-time Comptroller of Hart House, and recently a member of The Board of Publication of The United Church of Canada, died on August 22, 1956. An engineer by training, he became a distinguished educationist with wide interests, and was a loyal, active Churchman.

MR. JOHN M. THOMPSON of Winnipeg died Sept. 4th. He was a prominent worker in the United Church in Winnipeg, in Presbytery and Conference, and was a member of the Board of Publication. He had been appointed a commissioner to the 17th General Council.

Paying For Overseas Relief

MISUNDERSTANDING has arisen as to where remittances should be sent to cover shipping charges on used clothing forwarded to the Church's Overseas Relief Depots.

Remittances, at the rate of 10 cents per pound, should be sent as follows: 1. When goods are forwarded to the Toronto Depot (100 Simcoe St.) money should be sent to Dr. V. T. Mooney, Treasurer, 299 Queen St. W., Toronto. 2. When goods are forwarded to the Vancouver Depot (111 Victoria Drive) money should be sent to Welfare Industries of First United Church, 111 Victoria Drive, Vancouver 6, B.C.

An Encouraging Report

WE are happy to be able to present at this time such an encouraging report of returns from Conferences to the Missionary and Maintenance Fund. We should keep in mind, however, that by action of the Executive of General Council, all remittances beyond the five million figure will this year be designated solely for Church Extension. The need for more funds for these purposes is so urgent that the Church is asked to endeavour to reach an Objective of $5,500,000 instead of $5,000,000. To do this we'll just need to maintain a slightly higher rate of increase than at the present time:

Conference	September 14th 1955	1956
Newfoundland	$ 15,817	$ 21,605
Maritimes	181,351	207,267
Montreal and Ottawa	241,861	267,543
Bay of Quinte	148,344	177,192
Toronto	421,766	514,422
Hamilton	300,052	352,468
London	226,651	279,674
Manitoba	116,152	129,806
Saskatchewan	97,446	106,402
Alberta	116,787	143,989
British Columbia	143,940	158,988
Donations	11,369	21,673
	$2,021,536	$2,381,029

Increase to date—$359,493=17.7% increase.

H. E. D. Ashford,
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Publishing House Notes

WE all hear repeated references to World Government and to a World Church. And we are faintly familiar with that word "ecumenical." Here is a little book of fifty pages which tells us in outline what the vision of a World Church has been, what progress has been made in the Protestant Ecumenical Movement, and what hopes we may entertain of solid achievement.

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The World Church: Achievement or Hope, by John W. Grant.

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News Notes

Rev. Bernard T. Holden and Mrs. Holden after a twenty-two year ministry on the Hawkesbury Charge have left to take up residence in the southwestern United States. The congregation presented a substantial purse at a special social gathering.

The 20th Lorrain Fellowship held during Labour Day week at Camp Lorrain had a good attendance of northern Ontario ministers and lay supplies. Rev. A. P. Addison was Dean. Prof. Dobbie, Emmanuel College, Mr. Paul Hillyer, M.P., parliamentary assistant to the Minister of Defence, Rev. Beverly Oaten of Five Oaks, and Mr. Ralph Young, Secretary of the Board of Men, were lecturers.

Northdale Manor, New Liskeard, Ont., new Home for Senior Citizens, was dedicated Sept. 8th. Sharing in the ceremony were the Mayor of New Liskeard, Mr. L. E. Ludlow, Dept. of Public Welfare, Rev. James Mutchmor, D.D., Mrs. Kenneth Rose, co - chairman Toronto Conference Committee, and Rev. E. Gilmour Smith, Timmins, Ont. The new dormitory wing has been harmoniously integrated with the fine old Taylor house.

Copetown, Ont., Church, Rev. William G. Pelly, minister, has built a new parsonage which is almost entirely newly furnished. An At Home brought out the people of the Charge to see the new building.

French River, Ont., Church. Mr. Lorne Creighton, former student minister, preached in the Mission Church here one Sunday recently. He brought with him in his car a much needed pulpit, one that is 95 years old and was in the old Bethany Church now being dismantled owing to the runway extension of Malton Airport.

Fenwick, Ont., Church, Rev. Ross R. Hare, minister, recently laid the cornerstone for the first unit of their new church, at which Rev. E. E. Ashley, representing Niagara Presbytery, officiated. This building will serve as Christian Education Centre for the youth of the community. Estimated cost is $40,000. Mr. Hare was sufficiently recovered from his recent illness to take part in the service.

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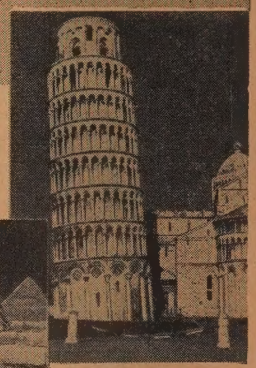
But mail coupon right away. The demand for free sets may exceed expectations; and requests will be filled on a first-come first-served basis. — AMERICAN GEOGRAPHICAL SOCIETY'S Around the World Program, Dept. UCO-10, 105 Bond Street, Toronto 2.

EGYPT — Arabs in prayer turning toward Mecca before the Great Sphinx, which guards the entrance to Nile Valley.



ITALY — Home of the Leaning Tower of Pisa, where Galileo is said to have tested the speed of falling objects.

SIAM (Thailand) — Famous image of Buddha, festooned with golden ornaments and jewels, stands in magnificent chapel at Bangkok.

BOTH FREE

THE CURRENT SET ON MEXICO AND GIANT FULL-COLOR WORLD MAP

3 FT. x 4 FT.!

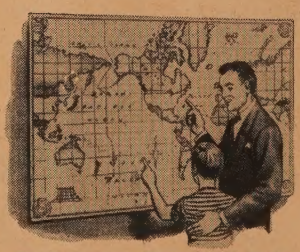
A $3.00 VALUE — yours FREE on this introductory offer

A Relic of Ancient Times in Mexico What lost civilization produced these huge idols? And how were they transported 75 miles from the quarry without wheels?

IF YOU mail this coupon right away, you will receive ABSOLUTELY FREE:

1. 25 breathtaking FULL-COLOR prints of Mexico's most fascinating sights.
2. The authoritative Mexico album in which to mount your pictures, plus informative text on Mexico's history, customs, arts, legends, famous landmarks, natural wonders, geography, etc.
3. A beautiful green-and-copper colored album case large enough for a number of albums.
4. A giant 3 ft. by 4 ft. MAP OF THE WORLD, lithographed in 8 beautiful colors. A magnificent wall decoration, invaluable guide for students or armchair explorers. Retail value $2.00.

Yes, all this (total value over $3.00) is yours as a gift, to introduce you to the thrills of the Around The World Program. Through the magic of this new approach, you will feel almost as if you have actually *visited* Mexico in person. You'll go sightseeing among ancient temples . . . picnic on gondolas in Mexico's "Venice" . . . watch strange old Indian dances. Mail coupon now, while this generous offer can still be made.



AMERICAN GEOGRAPHICAL SOCIETY'S Around the World Program Dept. UCO-10 105 Bond St., Toronto 2.

Please send me—FREE—the series on "MEXICO," including 25 beautiful full-color reproductions and an album to mount them in, plus informative text. You will ALSO immediately send me, without any charge, a handsome green-and-copper colored case for my albums . . . and a giant full-color 3 ft. x 4 ft. HAMMOND'S MAP OF THE WORLD. I understand you plan to issue a new AROUND THE WORLD series each month for only $1 each, plus a small charge for shipping. After examining my free set, I'll notify you if I do not wish any others. I may cancel my subscription at any time I wish without further obligation.

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